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ABSTRACT

Proceedings of the 1981 International Women Student Conference, which disseminated information about the unique needs of international women students, are presented. Contents include the following: "The Role of the Educated Woman: Views from North Africa and the Middle East," Leila Fawaz; "The Role of Educated Women in Morocco," Zineb Touimi-Benjelloun; "Women in Israel," Dorit Gary; "Focus on Asian Women," Hanna Papanek; "The Social and Economic Context of the Overseas-Educated Japanese Woman," Merry I. White; "Educated African Women in Transition," Cynthia Sondej; "The Status of Women in Developing Countries: Current Trends," Mayra Buvinic; "The Ambivalent Position of the Professional Woman in Venezuela," Selene Stookey; "Problems of the Educated Woman on Returning Home: A Case Review of Jamaica," Hazel Ekou-Pondza; "The Role of Educated Women in Latin America and the Caribbean: A Personal Experience," Maria K. Urreizieta; "Female/Male Dimensions of Cross-Cultural Counseling: A Workshop for Advisers of International Students," T. Dieffenbacher, J. Etish-Andrews, and Leslie Rowe; "A Survey of International Students' Perception of Male/Female Relationships in the United States," Farah I. Ibrahim; "First Steps in Life/Work Planning," Barbara Lazarus and Catherine Solmssen; "Employment: Models, Resources and Solutions," Carol Morrissey, Judith Factor, Steve Sjoberg, and Mary Peterson; "Organizations Concerned with Women in Development," Cynthia Sondej; "A Re-Entry Workshop for International Women Students," Steve Sjoberg; "Task Force on Women International Training Program for Regional Coordinators and Students," Ann Helm; and "Needs of International Women Students: Report on Findings of the NAFSA/AID National Survey," Motoko Lee. (SW)

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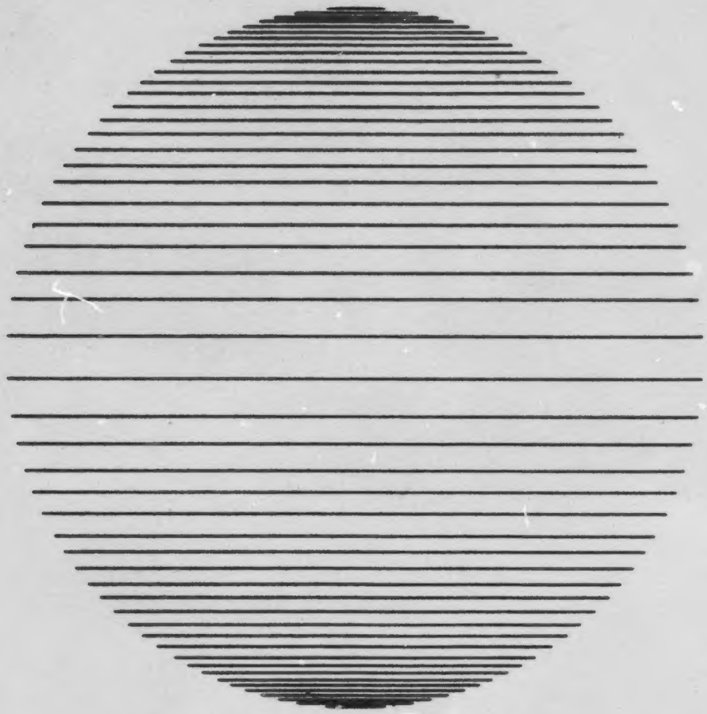

INTERNATIONAL WOMEN STUDENTS:

PERSPECTIVES FOR THE 80s

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BOSTON
August, 1981

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TABLE OF CONTENTS

Acknowledgements iii

Introduction by Sylvia Hiestand 1

THE FIRST DAY

An Overview of Issues Facing International Women Students

Introduction by Leslie Rowe 3

The Role of the Educated Woman: Views from North Africa and the Middle East by Leila Fawaz 5

The Role of Educated Women in Morocco by Zineb Touimi-Benjelloun 10

Women in Israel by Dorit Gary 13

Focus on Asian Women by Hanna Papanek 17

The Social and Economic Context of the Overseas-Educated Japanese Woman by Merry I. White 22

Educated African Women in Transition by Cynthia Sondej 27

The Status of Women in Developing Countries: Current Trends by Mayra Buvinic 30

The Ambivalent Position of the Professional Woman in Venezuela by Selene Stookey 36

Problems of the Educated Woman on Returning Home: A Case Review of Jamaica by Hazel Ekou-Pondza 40

The Role of Educated Women in Latin America and the Caribbean: A Personal Experience by Maria K. Urreizieta 44

THE SECOND DAY

Developing Skills and Knowledge

Introduction by Sally Heym 47

Female/Male Dimensions of Cross-Cultural Counseling: A Workshop for Advisers of International Students by T. Dieffenbacher, J. Etish-Andrews, and L. Rowe 49

A Survey of International Students' Perception of Male/Female Relationships in the United States
by Farah I. Ibrahim 60

First Steps in Life/Work Planning by Barbara Lazarus and Catherine Solmssen 67

Employment: Models, Resources and Solutions by Carol Morrissey with Judith Factor, Steve Sjoberg and Mary Peterson 68

Organizations Concerned with Women in Development
by Cynthia Sondej 78

A Re-Entry Workshop for International Women Students
by Steve Sjoberg 81

Needs of International Women Students: Report on Findings of the NAFSA/AID National Survey by Motoko Lee 90

Task Force on Women International Training Program for Regional Coordinators and Students by Ann Helm 98

Appendix: Films Shown During the Conference 101

Introduction

The organizers of this Conference planned the report of the International Women Student Conference when the Conference was first conceived. It was felt that this report would give the participants a quick reference to the information that was disseminated during the Conference. In addition, such a report would give those people who were unable to attend an opportunity to receive some of that information. It is our feeling that this booklet will be a major contribution to the literature available on international education and advising of international women students since there has been little published in this field so far.

The need for a conference on international women students arose from a realization by many advisers that, although international women students are part of an international student body in this country, the majority of services and programs are directed to the needs of international men. It is generally known that the needs of international women differ from those of their male counterparts. International women, especially Third World women, face dramatically different problems and opportunities. It is felt that few professionals in the field of international education possess an understanding of the role these women may play in their country's development. This understanding is essential in assisting women to receive appropriate educational counseling and guidance in this country.

With these views in mind, the planners laid out the following objectives for the Conference:

1. To develop an awareness of the unique needs of international women students;
2. To establish a support network of international women students;
3. To develop a knowledge of professional and personal opportunities for international women students;
4. To train professionals in advising, counseling and programming for international women students.

The Conference was held at Wellesley College. Wellesley was chosen because it is a women's institution, and is particularly attentive to women's needs and opportunities in the field of education. It was sponsored jointly by the National Association for Foreign Student Affairs (NAFSA) New England Region and Wellesley College. In addition, the NAFSA Task Force on Women International was given grants from the Cooperative Project and AID Project budgets to allow two women from each of the 12 regions of the country (a professional and a student) to attend the Conference. At the end of the two day Conference, a separate two day workshop was held for these Task Force regional representatives. Issues of conference and program planning as well as other matters of professional development were discussed.

This booklet is organized chronologically. There are reports and bibliographies on sessions which took place during the two days of the conference. Included, also, is a report on the Task Force events which took place during the weekend after the Conference.

The Conference was a year in the planning and literally hundreds of people participated in some part of this project. We wish to thank especially the people who met faithfully on a monthly basis (later bimonthly) to plan the Conference. As time went on a special spirit evolved among us that spilled over into the Conference and the training weekend afterwards. Because we did not receive a grant as we had hoped, the whole Conference was planned on a shoe-string budget. Therefore, we thank all the presenters, both students and professionals, for their graciousness in participating with minimum honoraria.

It is our hope that, in publishing this booklet, the inspiration, challenge and mandates of the Conference will endure and serve to promote a better environment and future for international women students in the United States.

Sylvia Hiestand - Wellesley College
Conference Chairperson

The First Day

AN OVERVIEW OF THE ISSUES FACING INTERNATIONAL WOMEN STUDENTS

The focus of Thursday's program was on factual presentations of the issues of international women students from four areas of the developing world: North Africa and the Middle East, Asia, Africa and Latin America and the Caribbean. A variety of individuals was expected to attend the conference (students, advisers, faculty members) with varying levels of knowledge on the role of educated women in these areas. Thus, factual presentations provided a background of information for participants.

Four groups of students, advisers and faculty members with an interest in a specific geographical area planned the panel presentations. Since each group (and individuals within the group) established different goals, the presentations varied in format. The presentation on North Africa and the Middle East was more political in nature. It is interesting to note that Middle Eastern politics and particularly the Palestinian issue was also very visible at the International Women's Year Conference held in Copenhagen a month later (July, 1980).

The session on Asia was a strong academic presentation, whereas the sessions on Africa and Latin America and the Caribbean focused primarily on the personal experiences of the participants. The variety of panels, both in format and subject matter, produced a program which was lively and informative.

In addition to the four panel presentations, Mayra Buvinic, Director of the International Center for Research on Women in Washington D.C., delivered the plenary address which focused on the status of women in general in the developing countries. The African panel committee also organized a comprehensive and colorful display of materials, books, artifacts, and a slide presentation on Africa. In the evening, two films were presented: "Mahanagar", a Satyajit Ray film from India and "Ramparts of Clay", an Algerian film. (See the listing of films in the Appendix for further information). Afterwards "La Triba", an international group of women, performed music from Africa, Latin America and the Caribbean. In summary, Thursday's program was full, varied and provided a rich cultural backdrop for the practical sessions presented on Friday.

Leslie Rowe - Tufts University
Coordinator - Thursday Program

THE ROLE OF THE EDUCATED WOMAN:

VIEWS FROM NORTH AFRICA AND THE MIDDLE EAST

by Leila Fawaz

Hollywood movies, popular magazines, and a long tradition of Oriental literature, have fed popular imagination in the West with a number of stereotypes about the Middle East. Ask any student on his or her first day in an introductory course on the modern Middle East what the concept of the Middle East suggests to him or her. Most likely it will bring to mind the images of a vast desert inhabited by roaming, camel-riding nomads.

To this standard image of the Middle East other stereotypes have been added, created by the continued Arab-Israeli conflict, the revolution in Iran, and the growing global preoccupation with energy and oil. Muslims in Iran always appear on the media in large numbers, shouting and demonstrating in the streets, led by dark, bearded, black-robed, turbaned, angry men. Lately, American cartoonists have depicted fat, sleek, Arab sheiks standing behind gasoline pumps.

Yet, whether the stereotype of the Muslim man is that of a camel-rider, an angry demonstrator, or an oil sheik, the stereotype of the Muslim woman is invariably the same: a dark figure wrapped up in black from top to bottom; a figure looked upon not with the same distaste and distrust as the Muslim man, but with perplexity, commiseration and concern. This woman is generally perceived to be as cut off from society as her clothing cuts her off visually from other passers-by. She is perceived by the West to be marginal in her society, illiterate, weak, and perhaps also mysterious and sensual.

This perception of the Muslim woman has much to do with an ambivalence in the West about the Muslim Middle East. One of the greatest problems for the West in understanding the Middle East is the concept of the status of women, a status perceived to be the outcome of the influence of its dominant religion, Islam.

Lately, the much advertised movie Death of a Princess brought together all the elements of the popular Western image of Muslim women. Cruising in their cars in the desert looking for men, these women represented a new variation of the lurking sensuality associated by some with the mystery of the veil and the Orient. The princess and her immediate entourage were young, silly, giggling, uneducated women; helpless victims of their society who were preoccupied only with their looks and with men.

Yet, the single most interesting woman in the movie was not among those on whom the film focused, but someone who defies the traditional stereotype. This was the young school mistress, who was educated abroad and returned to her society out of choice to participate actively in improving that society and the education of young women. Education, and in particular the education of women, is indeed the single most important sign of better days to come.

Much has been accomplished in the realm of education in the Middle East in the last thirty years, although much more remains to be done. If education is crucial to the future of women and their societies in the developing world, the education abroad of many of these women can be very valuable. The responsibility and role of educators of such international women students is indeed immense.

The sheer volume of international women students is also significant. The total number of international students in institutions of higher learning in the United States has been rising steadily. According to the 1978-79 Open Doors Survey, there are 264,000 international students in the United States. These students came from approximately 180 countries and were enrolled in institutions in all 50 states and outlying districts (Puerto Rico, the Virgin Islands, the District of Columbia). Of this total, 56.5% were undergraduate students, 43.5% were graduate students, and 26% of the population were women. These international students were engaged in a variety of disciplines, mostly in engineering (over 28%), business and management (over 16%), natural and life sciences (over 9%), as well as the social sciences (9%), humanities (about 6%), education (over 5%), and health professions (4.7%). Statistics on the particular disciplines of women were not available but it seems likely that women are less represented in the hard sciences and the professions, since they come out of secondary education more prepared for general academic disciplines than for specialized or scientific fields. Even this trend, however, is changing.

To become fully integrated into the labor force of their countries, international women students must become indispensable. For that to happen, they must be encouraged to develop expertise in the fields which are in greatest demand in their countries.

The value of the contribution which international women students can make to their societies also makes it important to listen to what they have to say about their experiences and their perceptions of their role in society.

Students from North Africa and the Middle East constitute one of the largest groups of international students in the United States (about 19% of the total in 1977). Twelve countries in the Middle East and North Africa sent more than 1,000 students each in 1978. Iran alone sent over 36,000 students and they represent over 17% of the total international student population.

The fact that so many of the students are from Iran at a time when Iran is undergoing a revolution would seem to raise problems unique to Iranian students. This is only partly true, as the situation in Iran simply highlights in a dramatic and urgent way questions which apply to all international students from the Middle East and North Africa: how can their education abroad be useful back home? How can women students prepare best to deal with problems which qualified women face to one degree or another in all parts of the world? How can women students do so in view of two additional features specifically characteristic of many of the developing countries of the Middle East today: first, the economic factor of unemployment of males in non-oil producing countries and second, the political factor of instability and change in some parts of the Middle East. Perhaps more than any other part of the world, the Middle East is the theatre of exciting, lively and momentous change. An awareness of this tempo and scale of change will help educators here and elsewhere prepare international women students for useful employment.

Women's role in society is affected by the scale of change and the variety that exists among countries in the Middle East and among socio-economic, ethnic, religious and other groups. Politically too, there is a whole spectrum of tendencies and policies, from conservative to popular to democratic to radical. One way to see how these differences can affect women is to look at women's role in times of revolution. During the Algerian war of independence, the Egyptian revolution, the Iranian revolution, and the Arab-Israeli wars, women have participated actively in political life. Sometimes they have receded into the background, again, after the end of politically active periods. Yet, in areas of the Middle East where political change has been less dramatic, women have sometimes witnessed a steady, if less visible and public, form of participation.

Women's active participation in society depends also on long-term developments. Women have been most active, for example, in countries where the tradition of educating women is oldest. In Lebanon, Syria and Egypt, schools for girls go back to the nineteenth century. In the rich Middle Eastern countries, however, wealth has been used to move forward quickly and achieve in a few decades the tradition of education which developed elsewhere more slowly. Today, Kuwait and Libya have full female participation in primary education, a growing number of females enrolled in secondary education, and a small number in universities. There are also a small number of males in universities.

The education of women depends also on the financial and social position of their families. Greater education opportunities were traditionally given to middle and upper class socio-economic groups. However, with the increasing availability of free public education, this is changing.

In fact, I would like to communicate a note of optimism. Although all that exists is not the best of all possible worlds, change has taken place and is taking place more and more rapidly. In the last three decades alone there has been a great leap forward in opportunities for educated women. There have also been changes in their role in society.

If one believes that much has changed already and will continue to change, then one must challenge the stereotype of the unchanging fate of the Muslim woman. Many see a link between Islam, the religion of the majority, and the subordinate status of women in many of the countries of the Middle East. Certain aspects of Islam do present problems for women, such as family law. However, it should be noted that there are aspects of all religions which present problems for women. Apologists point out that in the seventh century A.D. Islam was more progressive than many areas to which it spread. Islam stresses equal reward for men and women who follow the principles of the religion, that men and women participate equally in all the pillars of the religion. Both are equally credited with the capacity to learn and teach and a number of women have become reknowned as religious scholars. These apologists note also that women are protected by their dowries which are their exclusive property in case of divorce. Muslim women also have a right to inherit property, albeit only half of what men inherit since men are responsible for the maintenance of women and children. This used to be more than what other societies gave to women. These apologists also note that polygamy is seldom practiced and that some women in Muslim countries are very active while some women in non-Muslim countries are not. The veiling of women is not Islamic and was not referred to in the Holy Book of the Muslims, the Qur'an. Rather, it was practiced in Byzantine Sassanian lands taken over by the Muslims who adopted the practice, among others, when they conquered these lands during the great Muslim conquests of the early centuries of Islam. As for veiling today, it is a political gesture among certain groups, such as very modern women who are registering a political or social protest. After the 1967 war with Israel, for example, veiling among groups was adopted. It has reoccurred on other occasions as a sign of protest against corrupt, western-supported regimes. Such a return to one's own traditions in times of crisis is natural and has more of a symbolic value than anything else.

The issue of the veil and its complexity is a warning against the simplification of stereotyping any group, including Middle Eastern women. There is no "Middle Eastern" woman or man. Here I am not referring to the obvious differences between Israel, Iran, Turkey and Arab countries, but to the differences between various regions, socio-economic groups, and occupations within the entire Muslim world. Veiling women and segregating the sexes is a luxury for many, because it presupposes that women are not needed in the labor force. Many segments of society - peasants, nomads, poor city dwellers - cannot afford to have women idle, especially in areas where men migrate more and more often to the city to make money, leaving decision-making and business to women. Many segments of the urban labor force also employ women in ways which work against segregation.

In summary, education is the answer to the continuation of female social participation and integration because, more than any other factor, it will make women necessary and indispensable in the labor force. In other words, the education of international women of the Middle East and North Africa should be career-oriented. This will help women move away from traditionally prescribed roles and use their education in professions useful to their societies.

Leila Fawaz is a Professor in the History Department at Tufts University.

THE ROLE OF EDUCATED WOMEN IN MOROCCO

by Zineb Touimi-Benjelloun

One of the most important facts that must be kept in mind when speaking about western-educated and professional Arab women is that one is generally referring to those from a particular socio-economic class - the most privileged. For obvious reasons, this woman's family can allow her to pursue an education. She is not needed to contribute economically to the upkeep of the family and her family can often support her educational pursuits. This contribution to her education is not only financial but is also emotional. The elite family imbues the daughter with its long-standing tradition of educational attainment.

The class dimension is even stronger when one examines the Arab woman who is sent abroad to study. She has both the economic capacity and the tradition of relatives who have or are studying abroad to alleviate the fears attached to going abroad. Therefore, in speaking of an elite, we are automatically dealing with a minority. Being part of a minority is essential as a contribution to all the subsequent experiences of the western-educated Arab woman upon her return to her country.

As a Moroccan woman receiving her education in the United States, I am very much part of a minority even among the Moroccan women studying abroad. Most of these women receive their higher education in France. On the other hand, the issues that I will be faced with upon my final return to Morocco are quite similar to those of women educated in France. I cannot yet speak decisively of the experiences of professional women in Morocco as I am still in college, and I have not come across sufficient material recording the experiences of career women. I will present several hypotheses based on my own experiences and the experiences of the professional women that I have been in contact with at home.

Feelings of alienation from our society result from time spent abroad. We are unaware of the social evolution that our society has experienced in our absence. We are also ignorant of the openings in the professional job market. On the other hand, we have also evolved in a way unfamiliar to our society. Socially we have become accustomed to different mores that are really not appropriate in our social structure. As a result we experience much confusion in our attempts to communicate with our own families, friends and acquaintances. It is almost a phenomenon of rising expectations. Since we have been exposed to a different life-style and have adapted to it, we expect people to at least allow us to function within the society with our new way of life.

The alternative of discarding our acquired life-style seems impossible because our whole education is based on it. To be able to apply what we have learned abroad, we feel that we should be able to implement some of the methodology that accompanies this knowledge. I am not advocating blind importation from the West; rather, a certain selectivity that is only possible if based on communication and understanding of the two cultures. This understanding would diminish what is generally perceived as an enormous gap between our two experiences. It would also decrease the effects of the belief that we are only a minority and therefore exceptions to the rule. We would then be able to contribute effectively to the development of our country.

The resulting alienation also permeates our career choices. Since we are being educated in a post-industrial society, we are exposed to a wide arena of professional choices which are available in the United States. We become over-specialized in our society and have to take jobs where a more general knowledge is required. Consequently, we are unable to contribute effectively and are unsatisfied, since we feel that we are not able to utilize what we have learned.

From the general issues that characterize our alienation, one can delineate some specific problems which result. The first problem is that we are thrust into what, until now, has been the male world, the public world, with educational credentials that qualify us for high positions of responsibility. In a society where men and women have been separated in the private and public spheres, this new situation creates tension. Friction results not only in relations with men, but especially with women, the great majority of whom are still functioning within the private sphere. The professional woman is considered to be different - almost a mutation. She cannot even identify with the world of women since she has extracted herself from it. Her communication with men is possible only when they forget that she is female. She is basically viewed as a neutral sexual being.

The above situation typifies the woman who has totally removed herself from the female sphere. There is also the woman who tries to reconcile the two. She discovers many problems in trying to keep up with the obligations and responsibilities of the two spheres. It is not only a question of time, but also the lack of communication that exists between the two areas - a result of their traditional segregation which has allowed each to develop different modes of viewing and dealing with reality.

With the above considerations in mind, one can form a picture of the dilemmas of the western-educated Arab woman in general and the Moroccan woman in particular. She experiences the dilemmas of being a minority on several levels. She is part of a certain socio-economic class, a member of an educational structure, a recipient of foreign education and a woman emerging from the accepted world of women. All these factors feed into each other and have to be dealt with simultaneously.

Zineb Touimi-Benjelloun is a student at Harvard University.

WOMEN IN ISRAEL

by Dorit Gary

Academic women in Israel have helped shatter many myths about the status of their fellow women in Israel. The myth that prevailed until a few years ago portrayed the Israeli woman as being fully liberated, Amazon-style. In the United States this was manifested usually by photographs, such as a LIFE magazine photo showing Israeli women soldiers always carrying guns, or on a kibbutz driving a tractor, or working in the field. During the past few years it has become fashionable to contradict this myth. In the process, a new myth has been created, that of the totally unliberated Israeli woman submissive to men, subjugated to a culture that nurtures the cult of fertility. The role that women like myself see as most important is to dispel both myths so that the path to full equality of the sexes will be smoother.

The status of women in Israel today is certainly not ideal. Yet it is in no way inferior to that of women in the United States. It can even be argued that Israeli women are better off than their American counterparts. For example: how many women actively participate in American politics? In the United States there is one woman among 100 senators, and 16 women among the 435 members of Congress. In Israel that ratio is much higher: nine out of 120 members of the Knesset (Parliament) are women. Moreover, Israel has had a woman Prime Minister, Golda Meir. I do not believe, nor do public opinion polls in the United States indicate, that the majority of Americans are ready to elect a woman President.

I myself belong to a third generation of feminists. When your mothers moved out to the suburbs in the 1950's to become hosewives with large families, my mother, like most women with higher education in Israel, went out to work full-time. When your grandmothers still did not have the right to vote - mine did. Perhaps this is the main problem of Israeli women today: unlike their American counterparts, they have always been equal to men under the law, so they lack the motivation to fight for the unofficial injustices and inequalities that still prevail.

Equality Under The Law In Israel

- The Israeli Equal Rights Amendment was ratified in 1951.
- Israeli women serve in the army.
- There are progressive labor laws, established by

Israel's socialist founders (including women such as Golda Meir who was Labor Minister before becoming Prime Minister). Examples:
1) Equal pay for equal work.
2) The National Insurance Law grants remuneration to working women during a 12-week maternity leave.

- Most working women are unionized in the Histadrut which enables them to act as a pressure group to advance their needs in such areas as childcare. In comparison, in the United States only 6 out of 41 million working women are unionized.

The role of women like myself should be to make sure that we have equal access to opportunity, which is not always the case today. Israeli women educated in the United States are of particular value in this process of change, because in this country we are suffused with an awareness of this problem.

In 1975 Israel's Prime Minister appointed a public committee to study all aspects of the status of women in Israel and to recommend ways of improving the situation. The committee found that fewer professional opportunities are open to women, that possibilities of advancement are uneven and that salaries for women and men sometimes differ for the same work. It also found that women who work outside the home bear a double burden. Differences in approach to boys and girls persists in schools and vocational guidance is still affected by sexual stereotypes.

In Israel 70 percent of women with higher education are in the workforce which is equal to that of the United States. Without a doubt, those of us studying in the United States will work when we go home. Moreover, we will serve as role models for the 64% of Israeli women who do not work outside their homes. Eventually we hope to eliminate sexual stereotypes.

The reasons why only 36% of Israeli women are in the labor force, compared to 52% in the United States, are varied. For example:

1) The 52% of Jews in Israel who originate from Asia and Africa, and the 20% of the population who are religious, believe that a woman's primary role is that of a homemaker.

2) The ongoing wars have perpetuated woman's traditional role as homemaker (comparable to the situation in the United States after World War II).

Israeli women who have been influenced by the American feminist movement can prove that they can maintain religious or cultural values and be devoted mothers and wives even if they are equal to men. The husbands of these women can also serve as role models to Israeli men and prove that shared responsibility in the home is not necessarily unmasculine.

It is much more difficult for educated women to find easy solutions to the Middle East conflict. When Israeli women study in the United States they get many chances to meet Arab women. When they are not in the pressure cooker of the Middle East, Jews and Arabs can develop a better understanding and compassion for the other side. Israeli governments, heavily influenced by feminists in academic and public life, have already carried out programs to advance the status of Arab women in Israel. Since Israel's independence in 1948, Israeli-Arab women, who had been restricted under Moslem law, gained for the first time:

1) Equality with men under the law, including the right to vote and to hold public office.

2) Better personal status (prohibition of bigamy, underage marriage, recognition of the wife's right to natural guardianship of her children and equal inheritance rights).

In 1948 Arabs girls made up only 18.5% of the total number of Arab students. Today, 46% of the Arab students are girls.

Measures introduced by the Israeli administration on the West Bank of the Jordan and the Gaza Strip include:

1) Since 1976 women have the right to vote and the right to hold public office, which did not exist under the prevailing Jordanian law.

2) The economic life of the area has been characterized by rapid growth and a substantial rise in the standard of living of the inhabitants. The percentage of households using a gas or electric range for cooking in 1967 was 5%; today it is 65.6%. Ownership of refrigerators went up from 4% to 40%. Rural women have enjoyed the fact that, since 1967, Israel has transformed agriculture from its traditional methods to a modern mechanized system. As a result, women are no longer required to carry heavy loads on their heads, and water no longer has to be carried from the well to the home. The

backbreaking work in weeding has practically been eliminated with the introduction of modern pest control.

The number of women in this area receiving education went up 68% in elementary schools and 350% in intermediate and high schools. Thirty-four mother and child health centers have been added to the 23 which existed before 1967. These changes have brought about a considerable improvement in the working conditions of women in the home, have contributed to their overall awareness and motivation to improve their lot, and have helped free them to participate in the labor market.

Today, while the emancipation of women in Israel is a legal reality, its observance in spirit is still dependent largely upon the customs and traditions of different communities. And while there have been many improvements in the status of Israeli women, there is no doubt that further social equality can still be pursued. Let us hope that this will become an issue of first priority in Israel as well as for all women in the Middle East. But this will only become possible once the most crucial and pressing need of all in our area - peace - is fulfilled and ceases to dominate the public agenda.

Dorit Gary is a free-lance journalist.

FOCUS ON ASIAN WOMEN

by Hanna Papanek

Our topic today is the future careers of Asian women students now in colleges and universities in the United States. There are quite a few people who are equally or better informed than I on this subject. Women students coming here for undergraduate or graduate work usually know a good deal about their own societies and are often quite clear in their minds about what may be possible for them later. We should create more opportunities to let them tell us about their own societies. Many of us in the United States are very ignorant indeed about the lives, languages, cultures and religions of other parts of the world, as recent events have shown us.

What the panel will present are some facts about Asian nations and interpret them from a comparative perspective - that is, combine what we know about the educational and employment situation for women in the United States with our assessment of the Asian situation. Let me, therefore, start with some common assumptions about the linkage between education (especially higher education) for women in the United States and their futures, including careers and families. Here I want to concentrate on how the nature of these Asian societies affects women and their work. Specifically, I want to stress two major distinctions: 1) between the poor and the not-so-poor; and 2) between women and men. In both South and Southeast Asia, these distinctions are much more clearcut, widespread and significant than we are accustomed to considering them here.

Let me start with some general propositions about women, education and work and see how these are played out in the context of South and Southeast Asia, namely, the countries ranging from Pakistan in the west to Indonesia and the Philippines in the east. In looking at these relationships, incidentally, I include both paid work in a job and the work that women do in the family context, which is not directly paid. This includes housework and child care and also lots of other kinds of work that I have called "family status production." All of this unpaid work is particularly important in these Asian countries where there are few institutional substitutes for women's work.

The first general proposition is that women's education is closely related to socio-economic class and to social mobility. This is a familiar point for American society - we tend to believe that education makes it possible (or easier) for people to rise on the social or economic scale. In South and Southeast Asia, the picture is a bit different. First of all, as far as education is concerned, we are really talking about two different parts of the population - those who are not schooled at all and those who are extremely well-educated.

For example, let's look at Bangladesh. The data for Pakistan and India are rather similiar. Because the population in Bangladesh is so huge (about 70 million, or 1/3 of the population of the United States), the total number of women with some education is very large. However, illiteracy rates are still enormously high. It is estimated that only about 14% of women are literate. Rates for men average about twice that or 30%. But in 1972-73 about half a million girls were enrolled in secondary schools (as compared to 1.3 million boys) and 2.7 million girls were enrolled in primary schools (as compared to 5 million boys). Although the drop-out rates are very high (70% of girls in the report dropped out of primary school), illiterate women and men are mostly found among the rural and urban poor. Although there are now some changes in this picture, most of the people who have more than a few years of primary school are from the urban middle and upper classes.

What this means is that education as a means of social mobility is mainly available to people above the level of absolute poverty, beginning with the lower middle class. Because poverty is so devastating, and there is so much competition for jobs, a real "rags to riches" story through the educational system is very unlikely, especially for women.

Let us look at what this may mean for women. Who are the women who get formal schooling up to the secondary level? They probably include very few village girls - the main reason being that poor families need all the income directly or indirectly earned by family members. However, for families who are financially better off, the education of girls is generally seen as a good investment. It may lead to a happier personal future for the girl and is also a very important factor in making a good marriage with a boy who is usually somewhat better educated. Until quite recently, the possibility that such a young woman would be able to contribute to family income through a paid job was not generally a major factor in allowing her to seek an education.

This may be changing. A 1974 survey carried out in the city of Dacca (Bangladesh) compared employed women with similarly educated women who had never held a job. The employed women included college and secondary school teachers, nurses, doctors, administrators, clerical workers, receptionists, etc. Their wages and salaries constituted an average of one-third of the family income. However, another group of employed women in the same study worked in jobs described as "residential services" and "personal manual services." The wages of these women constituted from one-half to two-thirds of family income. This means that in professional and technical level occupations, women are earning substantially less than their husbands. In contrast, in the low-prestige, manual occupations where both men and women earned relatively little, the women's contributions were proportionately more important.

Another interesting finding from that same study was that women who held jobs were more likely to come from families where their fathers had not graduated from high school. On the other hand, among the women in the sample who had never held a job, nearly half of the fathers had a bachelor's degree or better. This suggests, of course, that women from better-off families with well-educated fathers were less likely to be in the paid labor force than women from poorer, less educated and more rural backgrounds.

In short, the data from Bangladesh paints a picture that probably applies also in other South Asian countries. First, there are very large numbers of women with some formal education in spite of very high overall rates of illiteracy for the country as a whole. Second, women in low status jobs, such as maids, make a proportionately larger contribution to family income than women in higher status jobs, such as teachers, clerical workers and doctors. Third, this suggests that formal education has rather different effects on the earning capacities of women in different socio-economic classes. Poor women probably benefit quite a lot from some education because they can get better jobs even at the lower end of the scale. Fourth, formal education does not necessarily mean that all educated women will enter the paid labor force. It seems that women with similar educational achievements are more likely to take jobs if they come from less educated and more rural backgrounds. Perhaps this is because the husbands of these women also earn less than the husbands of educated women who come from highly educated urban backgrounds.

There is quite a lot of information about women, work and education in India. Those of you who are interested in finding out the details should consult Towards Equality, a massive report with lots of statistics that was issued by the Committee on the Status of Women in India in 1974. (If your university library does not have it, you should ask them to order it.) Some of the most important points documented in Towards Equality are as follows. First, there has been a decline in the proportion of women in the paid labor force; that is, fewer of those persons considered to be working are women. When you look at these statistics in another way you also find that, in the total female population, the proportion who are in the labor force is lower now than it was in 1911. These figures contradict the conventional wisdom that nowadays more women are in the labor force. This is true only for the educated middle class and for the poorer classes. But we tend to lose sight of these differences and make our judgments from observing the people who are most like ourselves - the educated middle class. For example, almost all of the many studies of so-called "working women" in India concern the educated middle class. Very few studies have been done of poor, uneducated women who work to support their families in agriculture and in jobs in urban areas. They have remained pretty much invisible to researchers and policy makers.

Other relevant data provided in Towards Equality are very interesting. For example, there has been some increase in the proportion of women in white collar occupations and in the professions, such as teachers and doctors. But at the same time, it looks as if death rates for women are not declining nearly as fast as death rates for men. In other words, women may not be getting the same kind of medical care and nutrition as men. The risks of pregnancy and childbirth to which only women are exposed are not being taken care of as well as some of the risks of illness that both men and women suffer. If you consider that mortality rates are an important indicator of a nation's ability to take care of its people, then this is a very discouraging statistic from India.

Another very important feature of South Asian societies is sex segregation - a strong tendency to segregate women and men from each other in public life, in employment, and in educational institutions. This is not nearly so pronounced in the countries of Southeast Asia such as Indonesia, the Philippines and Malaysia. The effects of sex segregation can obviously be seen in education. They account for some of the differences in literacy rates, educational achievements and drop-out rates between women and men that we have discussed. By contrast, in Indonesia sex segregation is much less pronounced and women have, in fact, increased their rate of participation in education faster than men in the decade from 1961 to 1971. But this has not been accompanied by a proportionate increase in women's labor force participation rates. This again illustrates the proposition that education for women does not necessarily lead to more employment.

But sex segregation has had an interesting effect on women's employment and careers in the countries where this segregation has been strongest. For example, in Pakistan, medical and teaching careers for women have come into being partly because of sex segregation. Women patients and women students, who could not accept medical care and education from men, really created the demand for women professionals. Previously, women might have gone without medical care and teaching but, with changing circumstances, including increased government spending on these services, women have found important and prestigious careers in serving the needs of other women.

To summarize, I want to stress that there really is a good deal of information available about the situation of women in most Asian countries. We only have to learn how to look for it in existing sources and how to develop new ideas about public policy that affects women. There has been a tendency in many countries to think that these questions were just a matter of tradition and widespread attitudes in society. But I think these data show that it is much more than that. We need to understand the social structures and institutions that affect the position of women. Perhaps these institutions and structures also need to be changed by the women who are most closely affected by them. You are among these women. Perhaps some of you in the audience will also take the occasion of studying some of these issues to look at them more closely, to deepen your own understanding of the societies to which you will be returning. You are the only ones, in the end, who will be able to effect change - if you decide that change is necessary.

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THE SOCIAL AND ECONOMIC CONTEXT
OF THE
OVERSEAS-EDUCATED JAPANESE WOMAN

by Merry I. White

The case of Japanese overseas students presents an interesting paradox. This has risen out of a very basic ambivalence in Japanese organizations and the Japanese educational system surrounding the concept of internationalization. The paradox can be stated as follows: on the one hand, the modernization of Japan involved a high degree of cultural and technological borrowing and the enormous economic success of the past thirty years has involved a great dependency on foreign raw materials and international markets which has made international work and an international outlook very important. On the other hand, with a few exceptions such as the early period of modernization when an overseas education was highly valued and just after the Second World War when it was thought the hope of Japanese youth lay in the United States, an extended overseas sojourn for education or work has often been problematic for Japanese with high career ambitions. While an international focus is clearly an advantage for the organization, the person who has such a focus or such skills is often undervalued or downgraded.

Interestingly, however, such stigma has not been attached to Japanese women who are engaged in international work, and in fact, women have often chosen such work which men might shun. The reason for this lies in the division of labor and definition of sex roles which have shaped women's and men's career patterns in Japan. We should thus first look at the domestic patterns of education and work for women before looking again at the role of the international woman in Japan.

Japan has one of the highest rates of use of higher education and, over all, a slightly higher rate for women than for men for high school (93% of high school age women as compared to 91% of men), though 34% of women go on to college and university as compared to 42% for men. There is intense preparation for college entrance examinations which is said to engross the lives of high school students. While most observers seem to feel that this intense competition is universal among Japanese children, in fact not everyone wants to enter the most prestigious schools and "examination hell" really does not touch everyone. It is true however that over 86% of urban children over 10 years old go to juku - the after-school cram classes.

Not all these children are studying calculus and advanced social studies courses. Moreover, the rate of use of juku, which focuses on the toughest university exams, is lower for women than for men. The high rate of college entrance for women does not mean that these women enter the same stream as men. Although some women do of course enter Tokyo University and other prestigious schools, women more often enter joshidai or junior colleges for women. Once in college, women often follow a different course of study from that of men, in any case, choosing liberal arts courses in literature or languages, or education and home economics. Parents rarely encourage their daughters to prepare for the examinations to highly prestigious universities, or once their daughters are admitted, rarely encourage them to study economics, law or other fields which lead to elite jobs in business and the civil service. The employment rate for university graduate women was 62.8% in 1975 while 73.1% of junior college women found work outside the home. The market is unfavorable to the more highly educated. Likewise, there is a great scarcity of women in management: only 5.2% of management positions are held by women.

The male path to top jobs is through enrollment in a good university and through the establishment of ties with professors connected to companies and government ministries through the "old boy" networks. Women in the same departments have a harder time establishing these ties and getting a professor to take them seriously as proteges.

Government jobs, however, do not depend as heavily on gakubatsu (academic clique) connections since the civil service examinations do determine one's ability to enter and be promoted. But even in a ministry a woman's ability to advance is dependent on projecting the right image and proving her ability to work as long and as hard as a man. Clearly the office and work style of a Japanese organization, with diffuse task assignments to teams, not individuals, long hours and 100% commitment, is particularly hard for women to achieve, particularly in a society where the tasks of home and child care are clearly assigned to wife and mother. Being a mother who works outside the home is difficult since commitment to office life and home life must be 100%, especially where child care facilities are insufficient and where one can be fined or at least chastised for not attending a mid-morning PTA meeting! Although getting started on a career may not be too difficult for women, staying on track after marriage and children is. Not only do many employers try to persuade (or even force) women to quit after they become pregnant with their first child, but taking time out to raise children, becoming part-time, or other strategies are exceedingly difficult if one intends to continue a career after motherhood.

The assumption is that paid work for women occurs only before marriage and having children. The second entry into the labor market, after children are in school, produces a marked "M" curve for the Japanese female labor pattern. This second entry, however, is most often in less skilled or lower paid work than a woman would have been doing at the time she left employment to raise her children. The highest percentage of these women are in the office support and service sectors.

Of course, outside employment is not the only goal of a Japanese woman's education. A good education is seen as an important factor in getting a good husband - although in some circles I've heard it said that *too good* an education restricts the field of potential husbands too much. Further, it is felt that a mother is responsible for her child's success or failure in the educational system and that a good education prepares her to be a help to her children. The expression "good wife and *wise* mother" (ryosai kembo), which had great currency in the past, has new meaning for the contemporary *Kyoiku mama* (education mother), who studies her child's next day's math lesson late into the night to be able to answer his questions the next night.

This reliance on mother as a source of advice and solace comes to a peak at the time of the exams, and it is she who stops all outside activities to help and nourish the child through them. In Tokyo, where many students come from all over the country to take examinations for universities, there are special hotel packages for mother and child. To quote the ads, "healthful and nourishing foods like mother makes and study rooms, just like home" are provided. Every year there are photos in the newspapers of mothers standing patiently outside the exam sites waiting for their children to finish the long examinations. It would be hard indeed to have any other role than that of mother at such time.

While some women delay marriage (the average age at marriage is 25) so that they can at least *begin* an outside career, a strikingly high percentage marry by the age of 35 (96%) and 98% have been married by the age of 50. Since the home and children are considered the real loci of women's identity and commitment, it is interesting to note that over 64% of the female labor force (12 million) are married women - the case of a normative model being wildly non-representative. Moreover, because of the great increase in female longevity and an increase in the use of contraceptives since the war (with two children the norm and statistical reality) there is a longer period of relative freedom after the last child enters full-time schooling. This period averages forty additional years, compared to an average of eight years of life in 1939. These years are often filled with hobbies, adult education, volunteer activities and citizens' movement work. For many, however, there is employment ranging from piece work done at home to full-time work outside the home.

This brief overview scarcely shows the variety and range of women's experiences in Japan, much less the experiences of the internationally educated woman. I'd like to summarize now my impressions of these women's careers and options after they return to Japan.

Those who have studied overseas are most often women who have made the choice to do so themselves, supported by their families. Fewer women are sent, compared to men, by their companies or ministries to get advanced or technical training overseas before returning to work. Women have a strong motivation to work and study overseas, considering the social and occupational constraints on them in Japan. There are more female overseas undergraduates from Japan than males, since there is a strong feeling that an overseas undergraduate degree will take men off the career path. Only rather unusually independent men risk this or men whose families had lived overseas while they were in middle or high school, which makes it very difficult for them to enter a good Japanese university. This is also a big problem for overseas employees with families and has led to the creation of readjustment schools. The women students I've known have had a relatively easy adjustment to life overseas, but a much harder adjustment back to Japan. Their personal life in Japan was suddenly hedged in by restrictions - a 10 p.m. curfew, an onslaught of omiai (meetings to introduce prospective spouses), a sort of unspoken "dress code." They also become aware that being different is suspect and that the behavioral requisites for all kinds of relationships must be re-learned, often along with the polite language which had fallen into disuse overseas. In terms of employment, the foreign-educated are often seen as posessing specialist skills not useful in many contexts. For example, one woman who had been to England wanted an ordinary sales job in a photo shop in Japan. She showed her resume to the manager who said that she was "too experienced" and that he didn't need anyone with English skills. She gave up and began teaching English classes at home for elementary school children.

International women look for employment in smaller companies, or most often in international or foreign-owned firms or organizations which can offer them better conditions and which specifically want people with good language and liaison skills. It is very hard to avoid the specialist designation. Men who look to a mainstream generalist career path after returning to Japan have a most difficult time. Women who have started lower on the career ladder and have less to lose, can use their international experience to develop the specialist skills and exploit the specialization track which men must shun to become successful in new careers. These women, like all very successful women in Japan, haven't climbed a corporate ladder or used the "old boy" networks. The overseas returnee student becomes an "international self-made woman", a valuable product of the Japanese system in spite of itself.

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EDUCATED AFRICAN WOMEN IN TRANSITION

by Cynthia Sondej

African women studying in the United States face many adjustments depending on their individual backgrounds and traditions. Their marital status, age, traditions, cultural upbringing, family relationships and financial backing are some of the factors which may have an influence on their development within an educational setting in the United States.

While in a number of African countries equal education and job opportunities for both women and men may be the policy of the government, the actual implementation of such a policy may be a different matter. In most countries, the enrollment of girls in secondary schools and universities is much lower than that of men. Social and cultural pressures may prevent parents from sending their girls to school. In the extended family setting, a sister may delay her education until after her brother completes his education. He in turn is expected to help the sister and the family later on. One way of looking at this tradition is "what you give with one hand, you will receive with the other."

In some countries women are not greatly encouraged to seek an education. In many traditional societies, the higher the education level of a woman, the higher the bride price she will bring to the family. However if she is very highly educated it may be difficult for her to find an appropriate spouse. Pregnancy and marriage may occur before a woman can attain her desired educational level. It may be difficult for some girls to find the time to study if they are living at home, since they may have household commitments and may not have their own huts or private space as males often do. The African woman who makes it to the United States to study is generally the exception rather than the rule.

Those who do come to the United States from traditional societies are faced with numerous difficulties in adjusting to American society. The accepted female personality traits of quietness and submissiveness, which may be rewarded at home, are not often rewarded in the American educational setting. In the United States one is expected to be more "aggressive" and to exert one's right, which is not a tradition for many African women students.

The African woman may also experience difficulty in adjusting to some perceptions of her held by Americans. This includes reactions to her marital status and cultural values. Friendship may also be understood differently than in the student's own society. In addition, a woman may have to deal with her subconscious feelings of resentment toward African men, who, traditionally, have had greater access to education and achievement. She brings these attitudes with her to the American educational setting. In many cases, the African woman student may have to learn to speak up in class and to depend on herself for getting tasks done. This is in conflict with her own cultural norms. Students point out that these issues are not dealt with in orientation programs and are usually left for the students to learn on their own.

Once a woman has completed her education she faces another set of decisions. Some students may have employment opportunities at home and others may not. College placement personnel do not often interact with students until the end of college. They are often unable to provide guidance for students returning to their home countries. An international student may not even be sure of the professional positions open to her.

Many students, upon their return, also do not have female role models if they are in fields which are not traditional ones for women. There is also a lack of diversity in jobs. Obtaining educational credentials is often more important in home societies than making career plans. Shyness and cultural behavior patterns that are a part of a "home culture" may produce anxiety for the African woman who has studied abroad and become accustomed to functioning in a different system.

In many cases, African women returning home have other expectations placed upon them. One such expectation of the student may be to marry so as to establish a role in the family. Another may be to become a role model for others who are not as highly educated. Adjustment to one's own culture becomes more of a need than expressing "western values." An African woman may be treated somewhat negatively for knowing too much. She may feel isolated upon her return to her home country until she is able to reconcile the influences of the two cultures in which she has lived.

Although the African woman may have problems, it is not impossible to solve them as many before her have discovered. Some of the ways in which advisers can aid students is to encourage relationships with other African women students who are going through the same process. Another way is to provide and encourage others to share updated information on their countries by exchanging newspaper and magazine articles. Other possible programs that can be organized with student input are a series of discussions on home countries or a series of foreign films. Another possibility is to encourage students to be in contact with other educated women upon their return to their home countries.

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THE STATUS OF WOMEN IN DEVELOPING COUNTRIES: CURRENT TRENDS

by Mayra Buvinic

Five years after International Women's Year, the world community is assessing what social, economic and cultural benefits have accrued to women since the World Plan of Action for the Women's Decade was first adopted in 1975. These five years have seen positive changes for some groups of women, but the gains have been outweighed by the negative consequences that development continues to have for the majority of poor women in the Third World.

Development or modernization, or socioeconomic change has affected different classes of women quite differently. For those women with access to education and other key resources, these changes have opened up new and better opportunities in family, work and politics. But for those who make up the non-elite spectrum of Third World women, development has frequently had the reverse impact.

A close examination of the lives of poor women in the Third World can reveal how the majority of women fit into the development process and yet are often left out of the development picture. Current research shows a discrepancy between the diversity of roles women actually play in the development process and the limited dimension of roles women "should" play in society as dictated by conventional wisdom. Development policies reflect the distorted view of conventional wisdom and harbour the vision that women's place is in the home: women have been "targeted" as a concern of development planners because of reproduction and childbearing, not because of their productive functions.

The conventional wisdom that guides development choices views women as reproducers, ignoring and undervaluing their productive contribution and economic need. It sees women living in stable societies with entrenched cultural norms and as family members in nuclear or extended family groups. It accepts the labor segregation of women to the lowest paid, lowest status, least secure economic positions without examining the premises of this sexual division of labor.

This conventional wisdom is reinforced by statistics and economic models used for planning, which have been merely transferred from the industrialized to the developing world and can be corrected only by defining the actual dimensions of women's economic position and opportunity. When the myths and assumptions about women's roles in society are debunked, women can receive the recognition due to them as active economic participants in the development process.

First Myth: Men Work, women do not.

The data base for women as reproducers (childbearers and childrearers) is infinitely more satisfactory than the data base for women as economic producers. The existing data base for women's economic participation (e.g. censuses) misreports women's economic activities. 1) Work that is not performed for wages in the formal sector of the economy is not counted as work. 2)Women in developing countries who work for wages in addition to performing household duties are often categorized as housewives rather than as members of the labor force. Thus in performing a double duty of work at home and for wages, women are not counted as working persons.

In Third World countries, unaccounted-for women, the majority of whom are critically poor, spend most of their time in market and home production. Their leisure time is minimal. When home production is acknowledged, women's economic contribution to poor households is often greater than men's.

In low income households women do not only stay within the confines of the home; they participate both in home and market production and the time they devote to the latter is greater the poorer the household. Their opportunities for entering formal employment, however, are limited. Furthermore, as technological innovation takes place and as there is a replacement of traditional manufacturing processes by capital-intensive industry, women tend to be displaced from economic positions they hold and are replaced by men. As women are pushed out of the modern agricultural sector and prevented from entering the industrial sector, they are squeezed into the only remaining sector of the economy which has any job to offer: the lower levels of the tertiary or service sector.

There is evidence from all regions of the Third World that women tend to concentrate in service occupations. The percentage of women, although low in the labor force as a whole, is disproportionately high when one looks at the service sector in comparison with industry in general and manufacturing in particular. This results in an overburdened and bottom heavy tertiary sector in which the jobs available are not enough to accommodate the supply of labor. Like a container packed under high pressure, the over supplied service sector needs a safety valve to compensate for the blocked entries into other sectors. It creates its own safety valve for expanding job opportunities for women by generating, parallel to the already saturated formal labor market, a less organized and regulated one - the informal labor market.

In India, between 41% and 49% of the female labor force participates in the informal sector, while only 15% to 17% of the male labor force contributes to this sector. In Salvador, Brazil, the proportion working in domestic service and petty production is 21% among males and 56.4 % among women. In Mexico City, women were reported to make up 72% of all unskilled service workers, including domestics; while in Peru women make up 46% of the urban traditional sector while they only account for 18% of the modern sector.

The position of women in the labor force does not reflect or respond to women's increasing economic needs and responsibilities.

Second Myth: Families are stable and complete and women are provided for within this setting.

A corollary to the Western vision of women as homemakers and childbearers places women in a nuclear family structure where the man is the sole economic provider and the head of the household, or in a non-Western family organization characterized by strong family support and male supremacy. The traditional family in the non-West (such as joint and extended families) is seen as a welfare system that provides psychological, legal, and economic protection towards its kinsmen/women. It is assumed that women's rights are protected and that women are extended economic support regardless of whether they are single, married, divorced, widowed, or abandoned.

The incidence of women-headed households presents the most dramatic case for debunking the myth of the male-headed, stable family groups. In the United States women were the sole heads of 34 percent of all minority households and 11 percent of all white families. In 1972, 52 percent of the former and 25 percent of the latter families were below the poverty level as compared with only 5 percent of families with an adult male head who were below this level. Additional data has revealed that this is by no means a phenomena restricted to the U.S. For example, women-headed households account for 35 percent of all households in many parts of the Caribbean. Between 1960-1970, the proportion of such households doubled in Brazil and increased by 33 percent in Morocco.

In the industrialized West, divorce is a major cause for the rise in women-headed households. In Turkey, Algeria, Morocco, and Italy it is the emigration of male and female labor to industrial centers of Europe. In sub-Saharan Africa, it is male immigration to towns and cities; in South Africa and Zambia, men migrate to work in the mines, leaving their families behind. In Central and South America, female headship is created by women migrating to the cities and by unstable serial unions in which reproduction takes place that leaves mother and children often abandoned in poverty.

In parts of the Middle East, real conflicts are surfacing between increasing economic pressures and the continued existence of traditional obligations that inhibit kinship units from providing economic support to female members as it is "ideally" and even legally prescribed. In many countries, male unemployment and male marginality have prevented men from keeping their economic obligations to their kinswomen. This has contributed to the breakdown of the extended family.

As heads of families, these women are often solely responsible for providing for and protecting the social and economic well being of their family members. Yet it appears that they have the least resources to fall back on and often receive the lowest wages. Recent international data leads us to believe that these women's families constitute a major section of the poor in all countries (be it Central and South America, in Sub-Saharan and North Africa or Asia) and that they might be "the poorest of them all."

Women play a dual role in both market and home production, and traditional support systems that facilitate this dual role have eroded. Furthermore, women lack the access to education, training, and to productive resources such as land, credit and technology. Yet these alone are not adequate to fully explain the more extreme poverty of households headed by women, or the more restricted access to opportunities for women in general.

Third Myth: Women are not available to work in the marketplace because of child care duties and cultural constraints.

This traditional explanation of the "limited supply" of women workers does not hold up to a critical assessment of reality. The data raises questions about the assumed incompatibility between the mother and worker roles. For instance, in Thailand gainful work for women and combined worker-mother roles are the norm, while in West African societies women who bear children do not bear the full responsibility for rearing them.

The recent findings reveal a positive relationship between wage employment and fertility among low income groups and suggest that the need for additional earnings has a stimulative effect and dominates over the constraining influence of childcare on women's work participation. Among Javanese women in non-agricultural employment, for example, those with children ages 10 and over work 8.2 hours daily as compared with 7.8 hours among women who have no children.

The economic needs of individuals and households are great enough to overcome cultural proscriptions and disregard sexual stereotypes in occupations. A case in point is rural Bangladesh where the economic need of the poorest families, most of them headed by women, is so overwhelming as to force women to break purdah restrictions and enter occupations which are typically male, such as selling in the bazaars and hiring themselves out as fieldhands in spite of psychological and social costs.

In Yemen, economic need has been shown to outweigh strict female seclusion norms. Chinese textile factories set up in Yemen were met with extreme skepticism by the Yemeni government regarding the feasibility of implementing China's stipulation that only women be recruited as factory workers. The assumption was that Islamic cultural constraints on women were too strong to overcome. The Chinese launched a massive radio campaign to recruit women and on the first day of recruitment 600 Yemeni women presented themselves; the majority were women heads of household.

The supply of women to the labor force is generally greater than the demand for their labor. Women are "indispensable" only when there is a demand for laborers and no other supply. When the general demand decreases, women are the first to be let go.

These factors restricting the demand for women workers have been given little attention, but may in fact provide a fuller explanation of the constraints to female employment. Recent data show that unemployment among men has a negative effect on the demand for women workers because, in situations of high unemployment, preference is given to hiring men on the assumption that their earnings are more important to the family than are women's. Protective legislation may also restrict the demand for female labor by making certain jobs inaccessible to women, thereby reducing the number of jobs available and contributing to a sex-segregated occupational structure. Reluctance and resistance among employers to hiring women has been created. The high costs of complying with protective labor laws provide an "economic" excuse for not hiring women.

Poor women in the Third World do work although they are concentrated in the least productive and least remunerated activities, and their participation is consistently undercounted and undervalued. These women do have major economic responsibilities for themselves and for the households in which they live, yet their economic alternatives are restricted by contraints they face because they are poor and because they are women. Their limited access to resources, such as land, credit, technology, education and training inhibit their competitive position in the market and perpetuate the sex-segragated labor market.

It appears that development policy-makers have not realized that women's poor economic position, and the inefficient and under-remunerated economic activities women are restricted to, add to the grim overall picture of economic underdevelopment. Nor has it been recognized that increasing women's productivity is crucial to improving this economic picture.

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THE AMBIVALENT POSITION OF THE PROFESSIONAL WOMAN IN VENEZUELA

by Selene Stookey

Latin America is often stereotyped as a group of countries sharing the same characteristics. As a Latin American, I recognize that we have many common traits which give us our "Latino" identity. However, there are also many characteristics which distinguish individual Latin American countries. One of these characteristics found in Venezuela, when compared with other more traditional Latin American countries, is the position of professional women. Although women in Venezuela suffer from the universal pressure of discrimination by men, prejudice against women by employers is almost non-existent at the professional level.

This lack of prejudice at the professional level does not imply that the life of the professional woman in Venezuela is without tension and ambivalence springing from sexual discrimination. This tension and ambivalence plays a powerful role in the lives of professional women and will be discussed in a later section. Initially, however, it is appropriate to describe the strong status of women in Venezuela in both education and professional careers.

Venezuela has been fortunate in that it has had the resources, both human and material, to move ahead rapidly as a developing country. For more than two decades major economic and social programs have been successfully pursued within a genuinely democratic context. Current statistics give Venezuelans pride in the speed and substance of their development. For example, life expectancy in Venezuela is 66.4 years, one of the highest in the Americas. The level of literacy is 86%. Foreign exchange reserves are the equivalent of those of all the other countries in South America. The per capita income of $2,300 is the highest in South America. In short, Venezuela is a significant bridge between the developed countries and the vast Third World.

Because of the accelerated economic growth during the last two decades of democratic government in Venezuela, women have been incorporated into the educational field and work force in a massive way. According to the most recent national census, the male population has been growing slightly faster than the female population. Nevertheless, enrollment in educational institutions is about the same for both sexes and in some instances is higher among women.

Due to the fact that 50% of our population is under the age of 19, the majority of students are enrolled at the primary and secondary educational levels. Enrollment figures are slightly higher for women than for men. At the post-secondary level, enrollment in scientific and technological fields, traditionally dominated by men, has shown a considerable shift over the last 20 years. For instance, 2,500 of the 5,200 registered members of ASOVAC (Venezuelan Association for the Advancement of the Sciences) are women. Among these members, women represent 49.5% of the medical students in Venezuela, 27% of the engineering students, 33% of the chemistry students, and approximately 24% of the students in fields such as metallurgy, geology and petroleum production.

Schools of law, economics, dentistry and pharmacology have a balanced number of students of both sexes. In traditionally female-dominated professions such as education, public relations and social services the percentage of female students is rising. For instance, I am one of 33 women among 36 students in education who graduated from the private Universidad Metropolitana in 1976.

The Gran Mariscal de Ayacucho Foundation of the government of Venezuela gives scholarships to 15,000 students both in Venzuela and abroad (6,800 are in the United States). Currently more than 50% of the grantees are female and most are in scientific fields. Students in these areas receive the highest numbers of scholarships to fulfill the professional needs of the country. At Boston University, there are 121 Venezuelan students, of whom 63 are male and 58 are female.

These statistics indicate that there is little or no discrimination against females in educational opportunity in Venezuela. In professional career opportunities overall statistics are less available. Hence, let us examine some examples of professional positions held by women. Of course one cannot generalize from individual accomplishments; however they do illustrate the position of a number of professional women in Venezuela.

In government positions, Venezuela has had female ministers in the national cabinet for the last 17 years. In 1979, the Ministry for the Development of Women was created, and it is directed by a woman. There are a considerable number of female senators and deputies in both chambers of the national parliament. Several of the 20 state governors, as well as a large number of city mayors are women. In fact, the mayor of Caracas, the capital city whose population is over two million, is a woman.

The Consulate of Venezuela in Boston has been directed by women since its creation. The national scholarship organization, the Gran Mariscal de Ayacucho, which has an annual budget of about $100 million, has been administered by women for the last four years. In all branches of the military there are a growing number of "assimilated" women. Although military registration for women is now required, military service is voluntary.

In general in Venezuela, there is a rapidly increasing number of women helping reduce the intense shortage of labor in many fields. In this process, women are frequently moving into jobs which were traditionally done only by men, such as police work, traffic control, automotive mechanics and construction. Just last year women started to deliver mail in Venezuela.

I do not wish to convey the impression that the situation for the Venezuelan professional woman is ideal. I have indicated that educational and career opportunities are open to women in Venezuela without significant sexual discrimination. However, once the Venezuelan professional woman has successfully pursued her education and career, she generally finds herself in the ambivalent position of being regarded as a successful professional but an inadequate achiever in her more traditional roles as wife, mother and housekeeper.

Venezuelan women have historically played an important role in family decision-making. Mothers generally receive more respect from their children than fathers do. In addition, however, mothers generally have far more responsibility for the discipline and education of their children and for all aspects of housework than do mothers in the United States. Curiously, Venezuelan men often do the dishes, the laundry, take out the garbage, change diapers while they are here in the United States. However, once they are back in Venezuela most of them consider such family chores harmful to their self-esteem and position in Venezuelan society. This "machismo" attitude is not as strong as it is in many other Latin American countries. In fact Venezuelan professional women could not support or passively accept the "macho" attitude as it is found in many other Latin American countries. However, the imbalance between what Venezuelan society generally expects of a professional woman and of a wife and mother remains substantial.

Let us examine some practical reasons why it is unrealistic to expect a professional woman to also play the traditional roles of wife and mother. In Venezuela for example, many of the amenities which are extremely useful to professional women in the United States are much less available to the Venezuelan professional woman. Such items as dishwashers, washers and dryers, wall-to-wall carpeting, canned food and TV dinners are not as accessible even in the most modern surroundings in Venezuela. Domestic servants are easier to find in Venezuela, but their availability is declining. As the country advances economically, more financially rewarding opportunities are drawing people away from domestic service.

Day care centers and baby-sitter sevices are not institutionalized as they are in the United States. The availability of extended family members which have traditionally provided a great deal of domestic assistance to working wives and mothers in Venezuela, both professional and non-professional, is also declining. This is due to many economic and demographic factors, but it has the concrete effect of leaving the professional woman without the domestic assistance which she and society as a whole feel is essential to her role as wife and mother.

Thus we see a pattern in the careers of professional women in Venezuela. They are encouraged to pursue professional education and careers and are then viewed as unsuccessful if they cannot play the dual roles of full-time professional and full-time wife and mother. As I hope I have illustrated in the previous discussion, it is extremely unrealistic to expect a woman to play both of these roles simultaneously unless she is given far greater support and assistance, both human and material, than the average professional woman receives in Venezuela today. Let us hope that this situation is improved by governmental action through the new ministry for the Development of Women. However, if Venezuelan society (particularly the husbands of professional women) does not become more realistic in this matter, then society and professional women especially stand to lose a great deal, both in material productivity and emotional satisfaction.

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PROBLEMS OF THE EDUCATED WOMAN ON RETURNING HOME: A CASE REVIEW OF JAMAICA

by Hazel Ekou-Pondza

Over the period of Jamaica's recorded history (almost 500 years dating from the time of the arrival of Columbus in 1492), the women of that small island's (144 square miles) society have played a role in its survival. They played a key role, for example, during the height of the slavery/colonial era, and they continue to be active in contemporary society.

In this paper I shall attempt to look at the role of women in comtemporary Jamaican society, particularly emphasizing the women who leave to be educated abroad and then return to Jamaica. This paper will investigate how these women fit into the scheme of post-independence Jamaica, focusing especially on the problems they are likely to encounter upon re-entry. Thus, the questions that are of interest here are: how does Jamaican society view the educated woman? Does it regard the contributions they can make as valuable? What specific problems are directly related to the attitudes displayed by the society?

As I alluded to earlier, the peculiar circumstances of Jamaica's history placed women in a certain context within the structure of the society. What this means is that, because of the nature of the social structure which owes its genesis to the institutionalized practice of slavery and colonialism, the position of women in the social structure reflects the peculiarities of that historical framework. For this reason, the capacities in which women contribute to the structure and the maintenance of the society are for all practical purposes direct manifestations of Jamaican history, since it is this history that seems to dictate societal attitudes toward the distribution and the quality of women's contributions. Therefore, the issue of what happens to women who leave to be formally educated in another society, and return, is from this point of view, significant. Of significance are the questions that arise when one considers the historical position of women in terms of the society's demand that they participate in all aspects of its structure. The question then is, how is the educated woman welcomed? Where does she sit?

Since Jamaican women have always been active in the society, it stands to reason that they have, over the years, developed specific attitudes about themselves and their society. The same may be said for society; that it, too, has developed a certain attitude toward women, an attitude that would reflect how the society views the role of women. It is from this perspective that the problems of the returning educated women may be scrutinized, largely because the existence of any problems would function as a "reflective mirror" of the society's attitudes toward women in general, and educated women in particular.

At this point I would argue that Jamaica welcomes back educated women because they provide a diversity of skills which can be used to satisfy its societal needs. By the same token women welcome this attitude since it means that they can exercise "free choice" with respect to what they do, and where they go within the society. It is not surprising, then, that women function at all levels of Jamaican society. They are found in government, as policy makers, as civil servants, and in various other capacities. In fact, it is a private anecdote that were it not for the presence of women, the civil service would grind to a halt since women hold more than 50% of all available administrative positions. Women also keep the education system afloat. They serve as teachers and school administrators. They are increasing in health fields where they are likely to be found as physicians, nurses and adminstrators. Thus Jamaican women do have "free choice" in terms of how and where they function in society.

The fundamental problem for educated women returning to Jamaica is the colonial history of the society which over time fostered a certain type of social organization. The educated woman having been formally trained outside the society to function in a certain way runs the risk of violating the norms of this established structure. Bear in mind that during the course of her training she may have acquired new habits, a new manner of speech and new expectations. She no longer is, in the strict sense of the term, a "colonialized Jamaican". She is a woman who has acquired new ways of seeing herself, and in turn projects this image in her work. The problem for educated women becomes one of adjustment and/or accommodation in order to fit back into society.

How does she adjust? She may try to change existing patterns by introducing new ways of performing a function. Or she might try to strike out on her own as one way of setting an example. On the other hand she might simply fit her skills into the system without giving a second thought to the differences that might exist between the old and the new. However, in order for the educated woman who returns home to fit into society once again, it is important that she recognize two factors: first, she is somewhat "different" at this point in time, and second, in order to minimize this difference, it is important for her to exercise those options that could best assist her re-entry into the society.

Another significant problem the returning educated woman might face is the discovery that, in her absence, the society has changed or is undergoing some form of adjustment. This is particularly true of post-independence Jamaica, especially under the Michael Manley government, which attempted to move the society away from the colonial heritage in order to lay the foundation for a new society for the Jamaican people. The dilemma for the educated woman under this circumstance is how to adjust to this new mode of political organization. It is a dilemma presented to the returning woman, in that it places her in a position of determining how to lend her support. Should she, in her current status, support the old and familiar, or, should she attempt to meet the demands of a new structure? It is on the strength of this decision that she will be able to fit comfortably back into society.

It is also of little comparative significance whether the society has changed or remained the same in her absence since the important factor is that, by virtue of her training, she has changed. Therefore, what confronts the educated woman returning home is whether to decolonize herself or remain as she might have been before she left. Thus, what happens to her as she tries to integrate her acquired skills into the society will dictate how she makes the adjustment upon re-entry.

This is the key problem for the educated woman returning to a society such as Jamaica. The entrenched colonial legacy makes it almost impossible to function without stirring dissension against her. Because of this, the problems she is likely to face are those which are associated with style, meaning that the style of functioning associated with the colonial legacy may conflict with the style she has acquired during the course of her education outside this environment. In this sense she becomes a victim of sorts, and must decide how best to compromise so as to facilitate her adjustment.

Thus, the issue for a woman is not whether she will find a place. She will. If she is a lawyer, a doctor, or a teacher, Jamaica has the room and the need for women with these skills. On the other hand, what she must contend with is how she will fit her skills into a country which throughout its history has been concerned chiefly with catering to external control. Such is the nature of a colonial society. And, as far as Jamaica is concerned, since 1962 it has been in a state of conflict as to which direction to go. Should it attempt to restructure the environment so as to allow for internal control of resources and decisions? This is the environment to which the educated woman will return.

Thus the problems the educated woman faces upon returning home are complex in that they include a mixture of what was there before she left, what is there upon her return, and what she has become as a result of having acquired formal education. For her to adjust back into the society she must now deal with all three in order to effectively function.

I experienced the reality of this dilemma when I returned to Jamaica a few years ago and accepted an appointment to teach at the University of the West Indies (Mona). My anxiousness to effectively use skills which were acquired in an American environment combined with the reality of a colonial heritage produced the type of pressure I have described here. The most difficult task, I discovered, was in adapting what I had become to the environment.

Ultimately, the dilemma for the returning educated woman is the adjustment she has to make. However, there is a larger picture. That is the question of adaptation; how she adapts as she attempts to adjust will determine how she fits back into the environment. Thus, the Jamaican woman who returns home faces this factor of adaptation as a potential dilemma because of two factors: the nature of the environment and what she has acquired during her education. The problem for her will be how to coordinate these two variables in order to facilitate a smooth re-entry.

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THE ROLE OF EDUCATED WOMEN IN LATIN AMERICA AND THE CARIBBEAN: A PERSONAL EXPERIENCE

by Maria K. Urreizieta

What happens to a Latin American woman educated in the United States when she returns to her country? What are her professional opportunities? Can she adjust to her culture and society after having been abroad for a number of years?

To be able to understand the impact of an American education on a woman coming from a country in the Caribbean or Central or South America, one must first be aware that each country in this geographical region is unique. This uniqueness is characterized by the following three factors:

First, the country's historical background as, for example, that of Mexico and its Aztec civilization;

Second, the abundance of its natural resources, such as the Venezuelan oil deposits and Bolivian tin mines; and

Third, the particular mix of the native population made up of Indian, African and Spanish origins.

These factors directly affect each country's social and economic development. Thus, a Venezuelan woman coming to the United States from an oil-rich international city like Caracas, cannot have the same background as a woman from Santo Domingo, the capital of the Dominican Republic, a country still lagging behind other Third World countries. Obviously, professional opportunities in Caracas would be more favorable for the American-educated Venezuelan woman than for the Dominican woman returning to Santo Domingo. Consequently, the effects of an American education on a Latin American woman returning to her country, her professional opportunities and eventual adjustment, are strongly dependent on her country's socio-economic status and its relationship to the United States.

In spite of the diversity in natural resources, historical background and population mix, many Latin Americans have a linkage that binds them together - their common Spanish heritage which has left a legacy that has strongly influenced their culture and tradition and helped shape the roles of women in Latin American society.

When Latin American women leave their countries to be educated in the United States they are exposed to other influences characteristic of the American way of life and quite different from their own. One of these influences is the pursuit of efficiency and productivity based on the American Protestant ethic, which regards work as a means of salvation. This philosophy contrasts sharply with Latin American Catholic values that rely on man's resignation to fate. Thus, the American makes his destiny while a greater Being forges a Latin American's destiny.

Another strong influence of American education stems from American effectiveness. It concentrates on America's expertise in scientific and technical education for the purpose of increasing productivity. This concentration differs from Latin America's educational focus on the humanities.

This American influence is usually imperceptibly integrated into the Latin American woman's educational experience. When it melds with her Hispanic background, it results in a readjustment of her former values. She then brings her own modified set of values with her when she returns to her home country.

I have experienced the American educational system on two occasions. The first experience, occurring twenty years ago, could well illustrate the traditional background from which a present day educated Latin American women has developed. I left a very traditional conservative Dominican home to enter college in the United States. During my senior year I married a Venezuelan and returned to an environment similar to the one I had come from. At that time, somewhat like the United States, the role of the Latin American woman was in the home. But tied to this tradition was the strong influence of the Church in Latin America. Most women's roles were influenced by an idealization of Mary, the mother of Jesus. Thus, women were responsible for home-centered activities, such as caring for children, husband, and older relatives.

The Church also differentiated a man from a woman, one as "the head", the other as "the heart." Each complemented the other in a family context. I think this "man-woman" difference has been purposely misinterpreted by most Latin American men to justify their sense of superiority and dominance over women, a concept better known as "machismo".

"Machismo" and I did not agree with each other. After being educated in rhetoric, logic and epistemology, I could not find any reasonable argument to support the "machismo" concept. Submission, for me, became intellectually stifling and constraining. I packed my bags and with my three young children returned to the United States. But this situation could only have happened twenty years ago. Thank God, times have changed!

Now that I am older and wiser, I have embarked on my second educational experience as a "mid-career" graduate. Women's social modernization in the United States and Latin America has greatly enhanced my professional opportunities. On this occasion, I have adapted my talents and experience to a career in management.

My studies concentrated on bi-cultural management, melding differences of both the Latin American and American cultures. As a Latin American educated in management in the United States, I have been influenced by my Amerian counterparts.

How will I intergrate this expertise with another culture when I return to the Dominican Republic? I shall take as a specific example the issue of sex equality.

The traditional paternalistic and chivalrous attitude of men toward women which prevails in the Dominican business environment will conflict with the concept of sex equality that has permeated my American educational experience. In the Dominican Republic, I will be expected to maintain the distinctiveness of being a woman with my own set of values different from a man's. Consequently, I will not need to be as competitive and aggressive among men as my American counterparts are with their male peers.

As a result, I will have difficulty moving upward professionally unless I can secure a position through a network of family and friends, as in the case of my friend Ileana. She heads a department in a prestigious bank in Santo Domingo. She got this position because her brother-in-law owns the bank. She has succeeded because her department is tailored to serve a selected clientele - women.

If I want to succeed in a management position in the Dominican Republic, I have learned that it would be wiser to adjust the traditions to my American educational experience, rather than discard one for the other. A combination of both is richer because it allows for gradual change. Change is inherent in growth: a growth in understanding why individuals think as they do.

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The Second Day

DEVELOPING SKILLS AND KNOWLEDGE

The second day was a two-tiered program. Some sessions were intended to provide training for professionals in the areas of counseling and programming. Other sessions included workshops designed to aid students in looking at issues that were raised in Thursday's panel presentations.

Since the format of these sessions varied so much, the reports that follow reflect the same variety in style of presentation and content. Some sessions were strictly informational, whereas others dealt with the "how to's" and "whys" of presenting specific workshops for international women. Also included are as many handouts as could be reasonably incorporated in a report such as this and some brief bibliographic items.

For additional information, the reader is encouraged to contact the chairperson or facilitator of each session directly. Films on pertinent issues that were shown on Friday are listed in the Appendix of this report.

During the second day of the conference, the camaraderie peaked among participants. The distinction between professionals and students gradually blurred. A support system seemed to develop and networking was discussed informally and formally in some sessions with the hopes that its effects would endure. Tales of grant proposal success (or the lack thereof), job hunting in the field, travel abroad and professional development were the themes of free-time conversation. One finished the conference with a real sense of mutuality and confidence in the future of women international.

Sally Heym - Northeastern University
Coordinator - Friday Program

FEMALE/MALE DIMENSIONS OF CROSS-CULTURAL COUNSELING: A WORKSHOP FOR ADVISERS OF INTERNATIONAL STUDENTS

by

Ted Dieffenbacher, Jane Etish-Andrews, and Leslie Rowe

The purpose of this workshop is to sensitize advisers and counselors of international students to issues involving men and women in cross-cultural counseling situations. Participants view three video-taped (or live) role-plays and discuss them in small groups. The first role-play focuses on the interaction between a male faculty adviser in the engineering department and a female freshman student from Turkey. The second role-play depicts a counseling situation between a female foreign student adviser and a female graduate student from Guatemala. The third role-play deals with the interaction between a female foreign student adviser and a male graduate student from Kenya. In addition to examining male/female interaction, the role-plays portray specific counseling techniques and problems in cross-cultural adjustment.

Following are suggested guidelines for planning a similar workshop, sample dialogues from adviser-student role-plays, questions for small group discussion, and a brief annotated bibliography of books and videotapes (including those developed for this workshop) dealing with male-female issues and cross-cultural counseling.

Planning the Workshop

Participant Involvement

Because participant involvement is a major goal of this workshop, careful attention is given to creating a friendly, comfortable, and non-threatening environment. This is accomplished primarily through the four round-table discussion groups (6-10 people in each), in which each role-play is discussed and analyzed with the help of a facilitator.

Facilitators

Four are recommended, preferably two male and two female, who are able to meet two or three times prior to the workshop to plan and rehearse role-plays. Each should have a working knowledge of counseling theory and have experience in male/female and cross-cultural counseling.

Students for Role-Plays

It is generally advisable to choose students from several different cultures with whom you already have an easy rapport. Such students are usually those who have been in the U.S. for more than a year and have already been through much of their own culture shock. Students who are verbal, expressive, and outgoing are usually most effective in role-plays. However, probably the most important factor is whether the student has the perspective necessary to understand and portray the issues involved. A student who has had a positive counseling experience with you or another adviser is likely to possess this perspective.

Doing a role-play with someone you have just met is unpredictalbe and sometimes ineffective. Consider the above carefully when deciding which students to invite.

Student Participation in Small Group Discussion

In each small group it is desirable to include 1-2 international students. Their cultural perspective on male/female issues and their assessment of counselor effectiveness are valuable for participants to hear. Invite students in advance to attend your session and ask them to sit at separate tables rather than in one group.

Number of Participants

A maximum of forty (including facilitators and students) works well and insures that the discussion groups do not become too big (10 maximum). It's best to do an advance sign-up or publish in the program that there is a forty-person limit.

The Room

A comfortable, seminar-style room is recommended to encourage interaction.

Acoustics

One of the dangers of using role-plays (video taped or live) is that they are sometimes difficult to hear, especially in a group of forty. If possible, try out rooms in advance and choose one in which the role plays can be clearly understood.

Set-up

Four round tables with ten chairs at each work well. People who dislike sitting in an open circle of chairs seem not to mind sitting around a table. Perhaps a table is a signal for a task-oriented group and provides enough of a barrier to let people choose how open they wish to be. For whatever reason, round tables seem to facilitate active participation.

Coffee and Tea

Having a beverage available as people enter the room also puts people at ease and encourages conversation. Because so much of what happens in the workshop depends upon participation, a coffee-tea set-up helps establish a comfortable atmosphere.

Equipment

An easel or blackboard should be available to collect comments of group recorders after each role play has been discussed.

Videotape Equipment

If the role plays are on videotape, be sure that all of the facilitators are familiar with the operation of the equipment. Consult with someone in your audio-visual department about using the equipment (letting the machine warm-up, etc.). Also be sure to preview the tapes on the same machine (or type of machine) that you use in the workshop. In case of equipment problems, you should also have a back-up plan (e.g. do live role plays with students in attendance).

Although many of the logistical details described above may seem obvious or insignificant compared to the workshop content, remember that "content" in this workshop consists of role-plays and whatever people say in reaction to them. Logistical details which facilitate discussion are therefore regarded as key ingredients in accomplishing the major goals of the workshop.

Program Model

As soon as participants have entered the room, gotten coffee, looked at the display table and sat down at one of the round tables, a facilitator gives a brief overview of the program. Each facilitator also introduces him/herself to the group at large. If live role-plays are used, student participants should also introduce themselves. At each of the four round tables, each facilitator takes a few minutes to allow everyone at the table to introduce themselves. Name tags often facilitate group interaction. One person in each group is asked to serve as group recorder. This person's task is to summarize group discussion and, after one of the role plays, report the group's comments to the group at large.

After introductions, one facilitator briefly introduces the first role play.

After viewing the role-play, each group discusses it with particular reference to male/female, cross-cultural issues, and overall counselor effectiveness. Using questions prepared in advance, each facilitator introduces issues into the discussion as appropriate. After the groups have discussed the role-play for 10-15 minutes, one group recorder is asked to report to the entire group. The facilitator asks for additional comments from the group at large. At a blackboard or easel, the facilitator summarizes the recorder's comments and uses them to conclude discussion of that role-play.

After a short coffee break, role-plays two and three are presented in a manner similar to the first. To introduce Role-Play #2 the facilitator asks everyone to "think of the most personal problem for which a student has come to you for help." To introduce Role-Play #3 the facilitator asks "How do students of the opposite sex perceive you?"

After the role-plays have been presented and discussed, one facilitator addresses the group at large to summarize and conclude the program. At this time he/she should hand out a bibliography, mention key readings, and point out the various publications on the display table. Time (5 minutes) should be set aside for everyone to complete a brief evaluation form before leaving the session. This is an important device in determining how useful the session was.

The program as outlined above requires about three hours (45 minutes for each role play and discussion, 15 minutes of introduction, 15 minute break, 10 minutes for summarizing, and five minutes for evaluation forms). To do a shorter workshop, simply eliminate one role-play. Because it is easy to lose track of time in the small group discussions, one facilitator should be responsible for monitoring the clock and signaling when each segment should be completed. Following are sample dialogues from the videotaped role-plays developed for this workshop. The videotapes are available through the National Association for Foreign Student Affairs. (See Bibliography).

Role Play - #1

Situation

A male, American professor of engineering meets with a female freshman from Turkey halfway through her first semester in the U.S. He is her faculty adviser and she has come to him concerned about her grade on a test. The only previous meeting they have had is when he signed her registration form at the beginning of the semester.

Sample Dialogue

Adviser: How did a girl like you decide to study engineering, anyhow?

Student: Well, I just thought I would enjoy being an engineer. Also my father is one. I didn't think I would have any problem with it, but now I'm worried because I got a C on my midterm in fluid dynamics.

Adviser: A C isn't so bad, especially when you consider that most girls haven't had as much math background and experience with machinery as the guys. I don't want to discourage you, but it will probably be twice as hard for you as a girl.

Student: Well, I think I had all the necessary courese in Turkey, it's just that.....

Adviser: You know, I wonder if you've ever considered our two-year technician course. There are some girls in that program and they seem to do really well. It's the kind of program that involves an ability to work with details, and I think several of the girls who went into that are really happy with it.

Student: Well, no, I don't know about that program, but.....I really think I want to be an engineer, but now I'm a little confused.

The adviser in this role play is not intentionally unhelpfud but rather that way primarily because of his own ignorance about this woman's personal aspirations, in addition to his general inability to imagine a woman engineer. "Killing her with kindness", he is portrayed in this role play as a nice guy who is unaware of the negative impact he is having on the student.

He makes a whole series of assumptions: that she is weak in math, that she is good in "details" (translate technician), that she will get married soon and won't really use her degree, that teaching might be good for her because when she's a mother she could teach part-time. All these assumptions are based on very limited information--namely that she got a C on one midterm and is worried about the grade. The adviser's manner (kind, sympathetic, congenial, and seemingly concerned) belies his real message: that it's probably best to get out of engineering. This mixed message makes it all the more difficult for the student to articulate her feelings and to receive encouragement which she, like most other freshmen, needs at this point in the semester.

Issues for Discussion

1. What is it like to be in the minority in any situation? How do people in the minority tend to act? What sorts of help and support do they need?

2. What "woman-specific" issues need to be addressed when advising women students? The adviser contends that a "weak background in math" is her major handicap. Are there any real handicaps that international women students experience in the U.S.?

3. What was she looking for from the adviser? How does she perceive him? What does he represent to her?

4. What changes in behavior will this woman have to acquire if she is to survive in engineering? Are there any trade-offs - e.g. assertiveness and independence in exchange for alienation from her own culture?

5. How realistic is this role play? To whom do students in this situation turn for help?

Role-Play - #2

Situation

A female foreign student adviser meets with a female first-semester graduate student from Guatemala. The student is concerned because her Guatemalan boyfriend's attitude toward her is "changing." The foreign student adviser and student have seen each other a number of times at campus social events and have a good rapport.

Sample Dialogue

Adviser: How have you been doing?

Student: Well, alright....(hesitant)

Adviser: You seem a little preoccupied.

Student: Yes....I am. It's about, well, you know Luis?

Adviser: Oh yes, your friend from Guatemala.

Student: Yes, well he's changing a lot....a lot faster than I am.

Adviser: How is he changing?

Student: Well, he is becoming Americanized more quickly than I am.

Adviser: Americanized?

Student: Yes, well he sees the way men and women students act here. It's different in Guatemala.

Adviser: How is it different?

Student: Well, in Guatemala we don't have coed dorms and male students cannot go into our rooms. It's faster here.

Adviser: And it's causing tension between you?

Student: Yes, I'm just not changing as fast as he is.

Adviser: And he's putting pressure on you?

Student: Yes!

Adviser: Is it romantic pressure?

Student: Yes....And I don't know what to do. I'm just not comfortable and I'm afraid if I don't.....

Adviser: That you might lose him?

Student: Yes. You are a woman....what would you do in my place?

The student sees the adviser as a "modern" woman who will give her the answer to her problem. The adviser chooses to play a non-directive rather than parental role, encouraging the student to talk about the problem to help clarify it. The adviser recognizes that the student is caught between the values of two cultures and that this student's decision of how to solve her problem may be very different from that of another student from another culture. Moreover, two students from the same country may react very differently to the values of a new culture. For example, Raquel's boyfriend, Luis, is going through a different kind of "culture shock" than she is.

The adviser tries to be as objective as possible facilitating the student's discussion of her problem. Students who are used to going to parents or siblings for advice may look to advisers or counselors for help and expect them to be directive. A distinction should be drawn between the adviser's information-giving role (for instance, in immigration matters) and the counseling role (personal problems).

In this first session, Raquel has identified her problem and relieved some tension by discussing it with the adviser. In a subsequent session the adviser may help the student focus either on:

1) the internal problem (the feelings of frustration caused by the situation) or,

2) the external problem (how the student can deal with

pressure from her boyfriend).

If a number of subsequent sessions occur, then the adviser may want to consider whether or not she is the appropriate person to handle the situation or if a referral is needed.

Issues for Discussion

1. Who would students from other countries usually turn to when they have problems?
2. Why did the student come to the foreign student adviser and not to a friend from her country?
3. What were the student's expectations of the foreign student adviser?
4. What is the difference between an adviser and a counselor?
5. Are counseling techniques transferable across cultures? What cultural values get in the way?

Role-Play - #3

Situation

A single, female foreign student adviser meets with a first semester Kenyan graduate student midway through the semester to discuss his housing situation. The student is not settled with his housing and wants some suggestions on how to proceed. The student also wants to thank the foreign student adviser for her welcome and assistance at the time of his arrival in September.

Sample Dialogue

Adviser: Laban, so how are things going?

Student: Well, I haven't found any permanent housing yet.

Adviser: You're kidding, half the semester has already passed! What is the problem?

Student: Well, I don't know -- I want to live by myself in an apartment somewhere near campus. Maybe you can help me look for an apartment. How about this weekend?

Adviser: Well, I'd like to help you, but I really don't have the time. My weekends are usually very busy. But I can put you in contact with an African student who has helped other students in the past. I'm sure that he'd be willing to help you look for an apartment.

Student: That sounds good.

Adviser: Here is the student's name and phone number.

Student: You know I wanted to thank you for all of the help you gave me in September so I wrote to my mother and asked her to send me a gift to present to you. She was very happy to hear that you had made my arrival in the U.S. an easy one.

Adviser: Laban, that is really very kind of you. It was really not necessary, though.

Student: Well, you have helped me so much that I wanted to show my appreciation.

Adviser: Thank you. (slightly embarrassed). This necklace is beautiful.

Student: I would also like to thank you myself by inviting you to a Kenyan restaurant.

Adviser: That would be very nice, but first I think we should get you housing situation settled.....

The adviser is unsure of the student's real purpose in coming to see her. Is the student lonely? Is he just appreciative? Does he have other motivations? The adviser demonstrates some uncertainty as to what the student wants and how to help him.

Also, the issue of gift-giving comes up frequently in working with international students. In some cultures it is common to give a gift to show appreciation or respect. For Americans, this practice is not as common and sometimes can be awkward. In this particular role-play, the adviser receives a personal gift (a necklace) which also confuses the adviser as to the student's intentions. She is not sure how to handle the situation because it is not clear to her what the student's needs are.

Issues for Discussion

1. What is the student's purpose for coming to see the foreign student adviser?
2. Does the male/female issue interfere with the foreign student adviser's ability to help the student?
3. Are there any cultural differences between the foreign student adviser and the student that need to be considered?

4. The issue of gift giving and acceptance: in accepting a gift, does the foreign student adviser feel obligated to repay the student in any way?

5. How do foreign student advisers want to be perceived by their students? For example, as a peer, a parent figure, an INS officer, etc.?

6. What do you think is "appropriate" behavior for the foreign student adviser in a situation like this one?

Suggested Bibliography

Books

Baron, Marvin J., editor. Advising, Counseling, and Helping the Foreign Student, Washington: NAFSA, 1975.

Required reading for every foreign student adviser. This is a very good starting point for anyone who works with foreign students. Its various chapters deal with the foreign student and interpersonal relations, the influence of culture on foreign students and counselor, the basics of counseling and advising, and advising the student in the academic sphere.

Hackney, H. and Sherilyn, N. Counseling Strategies and Objectives, Englewood Cliffs: Prentice-Hall, Inc. 1973.

This short paper back book is filled with practical examples of appropriate and inappropriate counselor goals, behaviors and responses. Although theory is touched upon throughout, practical application is the distinctive feature of this book. Techniques such as clarification, reflecting back, etc. are illustrated and the reader is invited to write what he/she feels is an appropriate response in a specific counseling situation.

Pedersen, Paul, Lonner, Walter J., Draguns, Juris G. Counseling Across Cultures. Honolulu: Univeristy Press of Hawaii, 1976.

A collection of eleven articles by eleven different authors, this book is intended to "provide some assistance and perhaps some fresh ideas and new approaches to psychologists, psychiatrists, social workers, student counselors--to all who are involved in counseling across cultures." Overall it contains a thorough review of the literature dealing with intercultural counseling. This anthology places a strong emphasis on theory.

Women, Ethnicity and Counseling - A Bibliography, Womanspace, 636 Beacon Street, Boston, Mass. 02215,1977.

A comprehensive bibliography on counseling issues concerning women from other cultures.

Videotapes

Dieffenbacher, T., Etish-Andrews, J., and Rowe, L. "Female/Male Dimensions of Cross-Cultural Counseling." One hour videotape, Mary Peterson, National Association for Foreign Student Affairs, 1860 19th St., N.W., Washington, DC 20009; or Leslie Rowe, International Office, Tufts University, Medford, Massachusetts 02155.

"Triad - Counseling Videotapes for Cross-Cultural Training." One hour videotape 1/2 inch, 16mm, rental fee - $10.00. International Student Adviser's Office, University of Minnesota, 717 East River Road, Minneapolis, MN 55455.

The four role-plays include (1) a white male counselor with a black female client; (2) a white male counselor and a Latin American female as client; (3) a Latin American female and a American male as client; and (4) a white male as counselor with a Chinese male client. A commentary introduces the "triad" technique and comments on each simulated interview. The technique is designed to help counselor trainees anticipate the kind of resistance to be expected from clients of other cultures and to articulate the problem from a client's cultural viewpoint.

Ted Dieffenbacher is Director of the International Student Office at Boston University.

Jane Etish-Andrews is Assistant Director of the International Student Office at Boston University.

Leslie Rowe is Director of the International Office at Tufts University.

A SURVEY OF INTERNATIONAL STUDENTS' PERCEPTION OF MALE/FEMALE RELATIONSHIPS IN THE UNITED STATES *

by Farah A. Ibrahim

Purpose

The purpose of this study was to investigate the perceptions of international students toward male/female relationships before arrival and after residing in the United States, and the role conflicts that emerge in adaptation to this culture.

Background

Several aspects of the adaptation process of international students have been the subject of investigation for the past thirty years (Bennet, et.al., 1958; Lambert and Bressler, 1956; Morris,1960; Sellitz, et.al.,1963), including the social relations of international students (Bae, 1971; Klein, et.al., 1971; Klein, et.al., 1971; Klein, et.al., 1974; Miller, et.al., 1971. (See References). Value and cultural differences were considered to be the barriers to inter-cultural friendships. The importance of researching under which conditions individuals are able to overcome value and cultural barriers cannot be overestimated.

Alexander, Workneh, Klein and Miller (1976), concluded that "warm intimate international contacts are the exception rather than the rule for foreign students on a large American campus." This conclusion in the light of all the efforts to promote international understanding was a disappointment. Researchers have pointed out that international students perceive the American culture against the backdrop of their own culture. Generally, they emphasize the contrasts rather than the similarities (Sellitz, et.al., 1963). The characteristics of one's own culture are usually viewed as desirable. Thus, the greater the similarity between one's culture and a foreign culture the greater the approval accorded to the foreign culture. Students coming from countries with very dissimilar cultures from

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* The original title of this session at the Conference was "Personal Relations: Expectations and Realities".

the United States have specific conflicts in terms of sex roles and in the understanding of male/female relationships. Frequently women students suffer greater trauma in their adjustment to an American campus.

Methodology

Fifty international students from universities and colleges in the State of Connecticut provided the data for this study. The sample was composed of 36 males and 14 females. The countries represented were: Iran (12), Turkey (5), Kuwait (4), Lebanon (3), Algeria (1), Qatar (1), Jordan (1), Indonesia (1), Republic of Liberia (1), Nigeria (10), Ghana (5), Greece (4), Canada (1), and the Dominican Republic (1). The ages of the participants ranged from 19 to 32 years, with a mean age of 25 for the group.

The first eight countries comprised Group I (Middle East). This group was considered to represent cultures most dissimilar to the United States in terms of religious beliefs and cultural values. The Republic of Liberia, Nigeria and Ghana comprised Group II. This group was considered to be in the middle ranges of similarity/dissimilarity with United States culture. The last three countries comprised Group III (Greece, Canada and the Dominican Republic). This group was considered to have fairly similar religious beliefs and values to the United States culture.

A survey questionnaire was constructed to assess the perception of international students toward male/female relationships in the United States (Ibrahim, 1980). The reliability of the instrument was established prior to the survey using the test-retest method. The questionnaire was administered twice to a random sample of ten international students. A test-retest reliability (r) of .80 was established. Since the scale is open-ended, scoring required counting the adjectives used to describe male/female relationships. Reliability was established by counting only the repeated adjectives.

It was expected that: (a) international students with cultures dissimilar to the United States would express negative opinions on male/female relationships in the United States; (b) international students with cultures similar to the United States would express positive perceptions of male/female relationships in the United States; (c) individuals with very dissimilar cultures would choose not to have an intimate relationship with United States nationals, and (d) persons with similar cultures would be more open to having an intimate relationship with United States nationals.

Results and Conclusions

An analysis of the results of the survey questionnaire of male/female relationships before arrival in the United States indicated that: Group I (Middle East) registered the most positive perceptions; Group II (Africa) indicated the most negative perceptions; amd Group III (Greece, Canada and the Dominican Republic) showed positive perceptions.

Results of the survey indicated that, after residing in the United States, students in Group I (Middle East) reported a decrease in positive perception and an increase from one negative perception to five negative perceptions; Group II (Africa) showed a decrease in its negative perceptions. Moreover, the positive perceptions dropped from three to two including the highest rated category by this group, which considered relationships in the United States as equal; Group III (Greece, Canada and the Dominican Republic) reported a slight drop in positive perceptions and an increase in negative perceptions. This group reflected the greatest consistency in terms of its pre-arrival and post-arrival perceptions. The author attributed the consistency of perceptions to a better understanding of cultural values and religious beliefs due to the greatest similarity to the United States. The drop in positive perceptions and increase in negative perceptions exhibited by Group III was contrary to expectation.

The increase in negative perceptions of Group I (Middle East) was attributed to cognitive dissonance after arrival in the United States. In most developing countries customs and values in the United States are greatly glamorized by movies and advertisements from the United States. Consequently, a great deal of envy of this "free" society is generated. Although United States customs and values sound good from a distance, once international students are here they encounter role conflicts, specifically in social situations where conformity is demanded for acceptance. Personal values and peer pressure from co-nationals place students in a state of conflict. This conflict is generally resolved by students either simply choosing to relate with co-nationals or giving them up totally and relating with United States nationals (Antler, 1970). A very small minority choose to give up co-national support, personal values and beliefs. Research indicates that once international students are in the United States, co-nationals are providers of great comfort and support in terms of stress management (Torrey, Van Rheenan and Katchadourian, 1970).

The response to the question regarding the respondents' desire to have an intimate relationship with United States nationals and the reasons for considering such a relationship were mixed. Group I (Middle East) did not present a single positive reason, although 45% of the respondents would consider an intimate relationship with United States nationals. Fifty-four percent would not consider such a relationship. One percent was ambivalent. Group II (Africa) gave one positive reason and three negative reasons. Sixty-three percent would not consider an intimate relationship with United States nationals and 37% would consider such a relationship. Group III (Greece, Canada and the Dominican Republic) gave one positive and one negative reason. Thirty-three percent would consider an intimate relationship with United States nationals; 33% would not consider such a relationship; and 34% had no opinion.

Klein, et.al., (1971), have pointed out in their study of Chinese students that the greatest barrier to intimacy between Chinese students and Americans stems from differences in social conduct, values and attitudes toward growth, education and family. They allude to role conflicts that emerge for Chinese students as they try to adapt to the new culture. Furthermore, they state that American youth is misunderstood in terms of their need for independence and autonomy which are central in the growth process. These needs are the complete opposite of the needs of persons from eastern developing countries where dependence on authority, family and peer group are central. The results of this survey lead to the conclusion that these values extend to the Middle East (Group I) and Africa (Group II).

Implications and Recommendations

The implications of the above findings for educators and counselors are: (1) a better explanation of United States culture and values should be made available to international students, specifically for students from cultures very dissimilar to United States culture; (2) better planned orientation programs for international students with a greater emphasis on adequate and thorough explanation of United States culture. A new trend in the United States is to specifically offer intercultural education courses to international and American students, which include dialogue and actual experience, to help both groups understand each other. Additional implications of these findings include: (3) the significance for counselors of the role conflicts created by the change in cultures and the importance of dealing with this variable in helping international students during their sojourn in the United States; and (4) the similarity/dissimilarity continuum should be considered and its relationship to this culture should be assessed in assisting students from other cultures.

"Personal Relations: Expectations and Realities"

Four student panelists were asked to respond to Dr. Ibrahim's presentation on relationships based on their own personal experiences.

Marcela Caldas from Latin America said that before his arrival in the United States he thought that American men and women were "liberal" and open minded. After several years in the United States, he found American men and women to be more "conservative" and spontaneous in their behavior. He thought Americans were independent in their relationships but later found them to be dependent on each other and often possessive.

Before coming to the United States from Central Asia, Neda Hajimohamadi pictured a very open society where religion was not important and where women dominated relationships. During her stay in the United States, she has found that religion is often very important to Americans and that there was more equality in relationships than she had imagined. She also observed that Americans verbalized feelings for each other more than did couples in her country.

Ramzi Rasamny, from the Middle East, found that there were many different value systems among Americans. Individualism did tend to be the most significant difference between Western and Eastern cultures. Ramzi envisioned difficulties in value conflicts for couples in cross-cultural marriages.

Lisa Silvertro, an American student, felt that there was a communication gap between American and international students. American students were often misunderstood because of activities such as "aggressive" behavior among women and cohabitation. She also felt that the mass media often contributed to creating inaccurate images of Americans to people in other countries.

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FIRST STEPS IN LIFE/WORK PLANNING

by Barbara Lazarus and Catherine Solmssen

Life planning - assessing values, goals, ambitions, strengths and weaknesses in order to implement a future plan - has taken on a special significance for women in the 80's. Most women face a world of increasing social and technological change - changes which call for new (and often mutually exclusive) roles in family and career. International women students considering their future often find these expectations a particular challenge at the time they are leaving education and returning home to work. The frustrations raised by their conflicting values and opportunities may be heightened by the discrepancy between the options available for their peers who remain in the States and those who return to their home countries. Unfortunately, once home, many of these women are left to consider their hopes and concerns by themselves and without resources.

The purpose of this workshop was to introduce women to the importance of self-evaluation and planning and to provide an opportunity for them to share with other women their goals, dreams and concerns in an environment of mutual support and understanding.

The workshop began with a short introduction and discussion of life planning concepts particularly as they impact on issues of balancing family and career. Following this didactic presentation and a short question and answer period, the participants were asked to outline their goals. The group was then divided into sub-groups of five to discuss these goals in light of the students' own culture. The second section of the workshop focused on the decision-making process and the need for careful information-gathering and planning. The importance of creating new options was emphasized both in the presentation and the reactions of the participants.

An hour and a half workshop on life planning is hardly adequate time for such a complex topic. Yet even this brief introduction to the concept seemed to provide a useful way to introduce the importance of self-evaluation and self-assessment and the need for planning. The participants in the group expressed their appreciation for the opportunity to share goals and problems with other international women.

Barbara Lazarus and Catherine Solmssen are Director and Assistant Director, respectively, of Placement at Wellesley College.

EMPLOYMENT: MODELS, RESOURCES AND SOLUTIONS

by Carol Morrissey

The purpose of this session was to present model programs which share the goal of assisting international students in the pursuit of their career objectives. The programs described below represent the application of resources in various settings, including the college campus, in city-wide projects, and within the National Association for Foreign Student Affairs.

I. On Campus: The International Placement Service - Northeastern University

Northeastern University, with an international student population approaching 2,000 students, has developed a specialized placement program to assist its international students. The International Placement Service, operating out of the Department of Career Development and Placement, seeks to assist graduating international students in their post-graduate employment search. The program stresses a two-fold approach, offering career counseling to the students while targeting potential employers. The services of IPS include:

- individual career counseling, including information on immigration and job hunting techniques.
- seminars addressing:
    - Employment Skills: where resume writing, drafting cover letters and interviewing techniques are developed;
    - The Job Search: where strategies to identify prospective employers are explored and resource information disseminated;
    - The International Junior: with career planning and decision-making topics for juniors;
- a resume referral service enables students to have their credentials forwarded to interested employers and facilitates a job matching service;
- a quarterly newsletter is disseminated to all juniors, seniors and graduate international students; corporations are encouraged to provide information on current vacancies and future needs;

-a pilot recruiting program will be implemented this winter; a select number of multinational corporations will be invited to interview qualified international students on campus;

-through close cooperation with the International Student Office, IPS has published announcements in the International Student Newsletter and developed a workshop, entitled "Employment After Graduation", which reviews immigration regulations and current employment trends.

During 1980 the IPS was the focus of a number of related events. On April 8, 15 corporate officials attended an all-day conference, hosted by Northeastern, on international student recruitment. The program featured an introduction to Northeastern's co-op and international placement programs, a panel of students who related their employment experiences and expectations, and an immigration lawyer who reviewed government regulations concerning employment of non-immigrants. In addition, there was a session on corporate needs and commitment and an international student open house, where 80 students had a chance to meet with corporate representatives. Conference evaluations completed by participants reflected corporate interest in the field of international student placement.

On April 24, 34 placement officers from the Boston area attended a workshop on career counseling and placement for international students. Funded by a grant from the National Association for Foreign Student Affairs, the workshop was extremely well received.

For the 1980-81 academic year, the IPS is planning a winter recruiting program. Multinational corporations and small businesses in the greater Boston area will be invited. This effort will seek to enhance the Department's current domestic recruiting program.

SUGGESTED READINGS

Bradshaw and McKinnon, "Foreign Students and Placement", The Journal of College Placement, Winter, 1980.

Lameih and Hse-Mei, Lin, "Career Counseling and Foreign Students", The Journal of College Placement, Fall, 1977.

LeBerg and Levy, "Can Placement Serve Foreign Students", The Journal of College Placement, Summer, 1976.

II. City-wide: Metro-International - New York City

Metro-International, an association of students and professionals concerned with international education in New York City, develops programs and services to assist foreign students in the metropolitan area in utilizing the city's resources and coping with the unique problems of living and studying in New York. A non-profit organization funded in part by a grant from the Cooperative Projects Program of the National Association for Foreign Student Affairs, M-I's many programs and services supplement those provided by individual institutions.

Metro-International became actively involved in the area of employment of foreign students as an outgrowth of a workshop on practical training that the organization sponsored in March of 1979. During the workshop, students raised a number of issues that indicated they had little perspective on today's "job market", the avenues available to them after graduation, and basic job-hunting techniques.

Following the practical training workshop, Metro - International formed a committee to examine these concerns. A Career Day for foreign students was proposed. The objective of such a program was to introduce students to representatives of corporations that hire foreign nationals. By putting a student in touch with a corporate representative, it was hoped that the student would be able to discuss employment with a particular company as well as other more general options that exist in his/her home country and/or field of concentration.

New York University's College of Arts and Sciences Placement Office wanted to co-sponsor the Career Day. This arrangement offered many advantages. Because such a program was unique in the New York City area and Metro-International was unknown to the business community, having the support of New York University, a known and respected city institution, gave the activity credibility. NYU's Placement Office assumed an active role in recruiting the corporations. Metro-International, well-known to the city's foreign students, was responsible for enlisting student participation. In addition, the Career Day for foreign students, held on October 18 at NYU, was scheduled to coincide with NYU's week-long, university-wide Career Fair.

Invitations were sent to about 120 multi-national corporations whose headquarters were located in the greater New York City area. The diversity in corporate structures and hiring practices made it difficult to determine to whom the invitation should be sent.

The program was divided into morning and afternoon sessions, based on geographic areas of the world. Students from Europe, the Middle East, and Near and Far East were invited to the morning sessions; South American and African students to the afternoon sessions. This was done primarily to accommodate corporate representatives who may only have wanted to speak to students from one area and therefore would not have to attend all sessions.

The Career Day was a successful first try. Thirteen corporations were represented including Xerox, IBM, and Mobil Oil. The NAFSA Home Country Employment Registry was represented, too. Over 350 students from 26 New York City colleges and universities attended. They were predominantly business and engineering majors. Both corporate representatives and students voiced their support for the program. The employers were especially pleased to have the chance to speak to foreign student advisers and university placement officers. Workshops on resume writing and interviewing skills, which were held following the morning and afternoon sessions, were well-attended and productive.

There were, however, a number of areas in which the program could have been improved. In many cases, the corporate representatives were not involved in overseas operations and could offer the student very little specific information on home country employment. Only the representative of Xerox was interested in a specific national group.

Some students, notably those pursuing an MBA degree, came prepared with resumes while other students were completely naive about job-hunting procedures. The program would have been far more effective had students been better prepared to talk to the representatives. The corporate representatives, too, should have been briefed. Many of them would like to have known a little about the students (their predominant countries, majors) prior to the program. Perhaps, by identifying the foreign student population more precisely, we would have been able to attract more employers. Representatives of the non-profit sector would have given the program a more complete dimension and will be invited to participate in the future.

The Career Day was a good beginning for Metro-International and proved to be a useful learning experience for all participants from corporate representatives to placement officers to foreign students. One employer remarked that he had been amazed to find that there were so many Nigerian MBA students. He collected the resumes of at least a dozen students and was going to forward them to the company's Nigerian headquarters.

An important benefit of the program was that it gave Metro-International some visibility in the employment field. Subsequent to the program, M-I has been contacted by a few corporations who are seeking to hire foreign nationals. Other employment-related projects have been implemented including a survey that has been distributed city-wide to foreign students to help determine their career concerns and employment needs.

In the future, Metro-International will sponsor another Career Day for foreign students and, preceding this program, will present a series of workshops on resume-writing, job-hunting research, and the acquisition of other related skills. In addition, M-I will encourage university placement officials to take a more active role in planning the Career Day.

The Career Day could serve as a model for colleges, universities or international organizations. Adequate preliminary information for both students and corporate representatives is the key to an effective and productive program.

III. City-wide: International Student Program - World Affairs Council of Boston

The World Affairs Council is a non-profit, educational organization whose primary purpose is to create an informed and articulate public opinion on important issues in foreign affairs. The International Student Program (ISP), one of several program areas within the Council, has initiated a variety of career programs for international students, the nature of which is directly related to the ISP's capabilities and objectives.

The International Student Program is funded by a grant from the National Association for Foreign Student Affairs through that organization's Cooperative Projects Program. The goals of the ISP are to provide programs that enrich and enhance the experience of foreign students studying at colleges and universities in the Boston area and to make available opportunities for interaction between international students and the community. Particular emphasis is placed on activities through which international students can learn about Boston - its people, history and institutions - and have an opportunity to share the cultures and concerns of their countries with the community.

Career development programs conducted by the ISP were intended to supplement activities already taking place on campus and to bring together resources in the community - including employers and working students - to share information on relevant issues. Due to its metropolitan nature, the ISP was also able to utilize the expertise of professionals from several colleges and universities in the Boston area.

Career programs of two basic types were implemented: those involving specific information on career development issues and, secondly, a series of on-site visits and discussions with corporations and organizations in the Boston area. The first of these included a series of evening programs, conducted at the World Affairs Council headquarters, providing information on immigration regulations governing permission to work in the U.S., the nature of career-placement information available on campus and how to use it, hints on the job search process, hints on communicating with an employer in a job interview, and resources for home country employment. These programs utilized the expertise and insight of several resource people, including career-placement counselors, foreign student advisers, students, and local employers. Methods for presentations included a panel of employers discussing what they expect from a job interview, a role-play of a job interview with an employer and a student, presentations on job search techniques, and open discussion between resource people and students. Participants included students from various fields of study and represented many of the institutions in the Boston area.

This series of programs was planned after consultation with an advisory committee composed of students representing a broad spectrum of situations and perspectives in the career development process. Their insights were particularly valuable in identifying areas of information most useful to address in such programs. There was a definite concensus on the need for accurate information about regulations governing permission to work in the U.S., identifying resources on campus which students could access on their own, and the strong appeal of programs which provide an opportunity to learn about the expectations and needs of employers.

Evaluations completed by participants following these programs and staff observations indicated that, in order to be most beneficial and effective, informational programs are best conducted in the mid-winter months of January and February. In addition, the most urgent interest was demonstrated by students who were anticipating an extension of their stay in the U.S. to work under practical training provisions. Students particularly appreciated the involvement of employers in the programs as resource people and the opportunity to hear their points of view concerning the interviewing and hiring process. Staff observed that a role-play session involving a student and employer conducting a job interview resulted in an effective way of bringing up for consideration a large number of important issues confronting international students.

The second area of career programming conducted by the International Student Program involved a series of on-site visits and discussions with corporations, organizations and agencies in the Boston area. These visits generally included a meeting with managers or appropriate persons in policy-making positions as well as a tour of locations and facilities. Organizations selected for each visit represented the application of several different areas of career interest, including journalism and broadcasting, business administration, manufacturing, engineering, computer science, finance, marketing, international banking, and public relations.

Advantages for students who participated in these programs included witnessing the application in an American context of several academic disciplines combined with the ability to talk directly with people in various fields of work. In addition, students were provided an opportunity to ask questions and discuss issues with managers who set policy and make decisions which have potentially far-reaching effects. In some cases, corporations and organizations represented possible future employers in the U.S. and in home countries. The experience of hearing how managers choose to describe their organization's realm of activity, the nature of their responsibilities, the organization's or corporation's role within an industry, and the ways in which policies are determined and decisions arrived at, was particularly valuable.

Sites for each visit and discussion were chosen to reflect various aspects of the Boston community and, as mentioned above, various fields of work. They included visits to representatives of the media: commercial television stations, public television and radio production facilities, and newspapers. Visits were also arranged with federal and regional government agencies which have an impact on international trade and commerce. In addition, a series of programs were conducted with international corporations based in the Boston area and which represented corporate activity in the fields of manufacturing, information systems, and international banking.

A specific example of such a program may serve to clarify the nature of this particular type of learning experience. In April of 1980, the ISP conducted a "Corporate Profile and Dialogue" program with the Digital Equipment Corporation in Maynard, Massachusetts. Digital, an international corporation headquartered in Massachusetts, is a major manufacturer and distributor of word processing and information systems equipment.

This particular program involved 18 students from 9 colleges and universities in the Boston area, most of whom were in the fields of business administration, finance, marketing, and electrical engineering. Meeting in Digital's corporate headquarters, the program involved a profile presentation of various aspects of the company, including its organization, personnel structure, financial management, and its role in the computer industry. Presentations were made by the vice president for sales and international and the manager for investor relations, followed by a period of discussion. Other managers present included representatives from finance and administration of field operations overseas, corporate controller, central engineering, and field group personnel. The discussion focused on Digital's activity in other countries, the nature of decision-making in a complex and competitive industry, and implications for the future of the industry for professionals in various fields. Following the program, six of the seven managers joined the students for a lunch provided by Digital and were engaged by the participants in more informal discussion.

Student comments following the program indicated that participants were particularly pleased with the opportunity to talk directly to upper-level managers and ask questions which could not be addressed in other contexts, to make contacts in their fields or disciplines, and to hear how a major corporation describes and defines itself and its activities. Observations by the ISP staff included the importance of approaching and involving personnel in the organizations or corporations who can answer broad questions of policy as well as address more detailed or technical issues. Also, it proved to be very beneficial to communicate certain descriptive information to the organization prior to the visit, including the students' fields of study, home countries, schools, and specific areas of interest. If it appears that participants may be interested in potential employment with a host organization, this information should be shared in advance to avoid misunderstandings.

Virtually every agency, organization and corporation contacted for on-site visits responded favorably, with the most effective visits and discussions resulting from careful preparation and clear expectations on the part of visitors and hosts. Most visits involved relatively little administrative difficulty and resulted in a shared learning experience for managers and students.

Some of the organizations with which the ISP conducted programs included the following:

Christian Science Monitor
Digital Eequipment Corporation
Federal Aviation Administration
First National Bank of Boston

Honeywell Corporation
Massachusetts Port Authority
Polaroid Corporation
The Gillette Company
WCVB Television
WGBH Television & Radio

IV. National Association for Foreign Student Affairs: Home Country Employment Registry

Maintained by the National Association for Foreign Student Affairs, the Home Country Employment Registry is a locator service designed to assist U.S.-educated international students in finding employment in their home countries. For NAFSA, this project represents an outgrowth of the Associations's sustained involvement in all phases of international educational interchange. The role of the Registry is to help complete the cycle which is implicit in international educational interchange: the return of students to useful and satisfying careers in their home countries.

In addition to serving the needs of the student, the Home Country Employment Registry provides a valuable time-saving device to prospective employers. It identifies available talent and helps to target institutions for recruitment purposes.

In 1974, NAFSA appointed a task force to study the employment situation of foreign students in the U.S. Several surveys were undertaken to assess student needs for assistance in finding employment, manpower needs in various countries and fields, and interest among multinational corporations, U.N. agencies, and institutions of higher education in hiring U.S.-trained students to work in their home countries.

The outcome of this research was the International Student Employment Service, which was established as a pilot project at Louisiana State University. Staff at LSU managed to compile over 2,000 student records and make contact with some 300 potential employers. In 1977, the project was moved to the NAFSA office in Washington, and a computerized matching operation was set up to provide employers with a printout of student records which meets specific employment criteria.

At the present time, there are over 16,000 students from 144 countries whose records are on file in the Registry. More than 440 employers have used the service, including 37 who used HCER for the first time in the past year. Predictably, there are great variations in the demand for student records, both according to country and field of study. The most active files by country are Mexico, Venezuela, Japan, Colombia, Brazil, Argentina and Ecuador. The most frequently requested fields of study are business, engineering, and mathematics.

To use the Registry, students are asked to fill out registration forms which identify each student by name, address in the U.S., citizenship (single or multiple), field of study, degree expected, and expected date of graduation. There is no coding for sex on the forms, so it is not possible to retrieve records of students of one sex and not the other. The service is free of charge to students.

Employers may submit a request to HCER for a printout of student records according to country of citizenship, field of study, degree earned, and date of availability. The employer is charged a fee for access to the Registry and a charge according to the number of student records retrieved. Students should know that records are not released indiscriminately to employment brokers or government agencies, but are supplied to bona fide employers who can list a specific present or anticipated position vacancy.

The continued success of the Home Country Employment Registry depends on making both students and prospective employers aware of the service. Efforts are constantly being made to increase student awareness of the Registry. NAFSA works with foreign student advisers and college placement officers, and encourages these offices to work together for the benefit of the students. Supplies of information materials on HCER and student registration forms are available on request from NAFSA.

Students should understand that filling out a form is not a guarantee of a job, but it is one step to take in the process of finding suitable employment. Once contacted by the prospective employer, the rest is up to the student.

For more information on HCER, please write NAFSA Home Country Employment Registry, 1860 19th Street, N.W., Washington, D.C., 20009.

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Other Contributors to this article include:

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Mary Peterson	Director of the Cooperative Projects Program at the National Association for Foreign Student Affairs.

ORGANIZATIONS CONCERNED WITH WOMEN IN DEVELOPMENT

by Cynthia Sondej

This session of the Conference was intended to share information on some of the activities and organizations addressing, directly and indirectly, the issues of women in development. The efforts described below also relate particularly to international women students.

Virginia Polytechnic Institute and State University

The role of women in economic development is an issue that was not recognized until the 1970s and, therefore, women were not considered or included in development projects. This resulted in the failure of many development projects in Third World countries. For example, in many African countries as much as 70% of the food production is handled by women. Women work in the areas of cereal and milk production, food gathering and processing, and the collection of fuel and water supply. Despite their involvement, women have not been considered in development planning, particularly where the decision-making process of the government is in the hands of men.

A further illustration of this took place in the Sahel region of Africa where the French introduced an agricultural process different from traditional methods. Families were given ten hectares of land and told to locate their houses in the corner of the land. The plow was introduced as the means for working the soil. Women were ignored as a major part of this process but were affected by its implications. They were asked to remove stones from the land, which was a non-traditional role. They were instructed to plant in rows and could not intercrop. In the plan, also, no place was designated for keeping small animals and no preparation was made for women to continue their subsistence gardens. Since the role of women in the agricultural process was not taken into consideration, the project did not succeed.

However, in the 1970s major steps were taken on a global basis to recognize the role of women in the development process. At the 1974 World Food Conference, a resolution was introduced encouraging governments to recognize the women's role in food production. In addition, the International Women's Decade was proposed as a part of the 1975 United Nations World Plan of Action. Regional plans were designated so that each of the four U.N. regional economic commissions included Women in Development (WID) sections. For the Mid-Decade Year of 1980, Copenhagen hosted two parallel conferences, one governmental and one non-governmental, both of which assessed the progress of plans that had been implemented and promoted future planning. Each participating country prepared a comprehensive report on the status of women in their societies. In the United States, for example, the Women's Bureau compiled this report.

In addition to international activities related to these issues, measures were taken in the U.S. to support the role of women in development. The Pearch Amendment to the 1973 and 1978 Foreign Assistance Acts states that programs must be administered to give particular attention to projects which integrate women into the national economy of assisted countries, thus improving women's status and aiding in the total development effort. All Agency for International Development (AID) projects must take into consideration the concerns of women and the impact assistance has on women in the area where it is delivered. As a result of the amendment, AID's administrative directive required all AID projects to have women integrated both as agents and beneficiaries. Also, AID established its own Office of Women in Development, an information officer and services including a bibliography of free materials and limited seminar and workshop funding.

Title XII, another section of the 1973 and 1978 Foreign Assistance Acts known as "Famine Prevention and Freedom From Hunger", was developed to draw together U.S. resources to address "programs in support of countries which pursue development strategies designed to meet basic human needs and achieve self-sustained growth and equality." Funding was made available to some Sea and Land Grant Universities to strengthen the abilities of faculty and graduate students to deal with development issues overseas with a particular emphasis on nutrition and agriculture. Funding is on a yearly basis and continued funding is dependent upon success of the project.

Virginia Polytechnic received such a strengthening grant of matched funds through Title XII. Plans for the use of these funds included: developing a course on Women in World Development (thus enhancing the curriculum); surveying international alumni who have returned home to determine their reaction to WID issues in their home countries; and contributing to the general knowledge of individuals about women in world development. An additional aim of Title XII was for an individual on campus to take responsiblity for assuring that women and their concerns were included in develoment projects associated with the university.

A number of networks have also been organized to promote communication and information about WID issues. One such program is the Women and Food Communication Network in Cambridge, Massachusetts, which is AID-funded. Also, two consortia have been organized - the Southeastern Consortium for International Development in Chapel Hill, N.C. and the Mid-West University Consortium of International Agents.

African-American Institute

The African-American Institute, with headquarters in

Washington, D.C., is an organization concerned with the development of Africa and its people. The Institue, the oldest of its kind in the U.S., has been involved with education programs on Africa, the education of Southern African Refugees, the fellowship and scholarship of African students in the U.S., scholarships and fellowships for graduate students, including those on specialized programs, and more recently, the development of African universities.

The Institute, which has included women in their programs and on their staff, initiated a grant proposal to include more basic scholarship and fellowship money for African women students. Although there is a highly diverse group of African women studying at the university level, the number of women pursuing such studies is comparatively small. Furthermore, the selection process has affected the enrollment of women. In some former Portuguese colonies, women comprise as high as 49% of the total university enrollment, where the active involvement of women in university graduate programs was influenced by the women's role in liberation and their political orientation. In contrast, however, some French-speaking countries have no women enrolled at the graduate level. Funds for graduate education are often tied to the development needs of the country. Governments often choose to train people who will return to policy-making positions in the country following their training. Fewer women are selected or are being trained for the higher positions.

The Institute is also involved in compiling a directory to establish what areas of education women are in and programs that are development-related and have specialized training at particular levels in the U.S. Some schools have very specialized programs that address African needs, including economics, public health, agriculture, public administration and engineering. About 120 schools are covered, including those receiving Title XII funds.

Cynthia Sondej is an International Student Adviser in the Department of Cooperative Education at Northeastern University.

Session Panelists, whose remarks form the content of this article, included:

Mary Hill Rojas - Virginia Polytechnic Institute
Gayla Cook - African-American Institute

EDITOR'S NOTE: This session also included a presentation by Ann Helm, Chairperson of the Task Force on Women International in the National Association for Foreign Student Affairs, concerning the nature of the Task Force and its activities. Comparable information is included in an article by Ann Helm on pages 102-103 of this report.

A RE-ENTRY WORKSHOP FOR INTERNATIONAL WOMEN STUDENTS

by Steve Sjoberg

The re-entry/transition workshop outlined below was designed specifically for student participants at the Wellesley Conference on International Women Students. Incorporating many aspects of similar workshops intended for a general foreign student audience, the purpose was to provide a supportive environment in which a group of international women students could reflect upon their experience in the United States and arrive at some tentative conclusions about what they could expect when returning to their home countries.

In order to accomplish this purpose, the following objectives were selected:

- to aid participants in getting to know one another;
- to explore the relationship between the nature of our experience and change;
- to reflect upon and identify changes that have taken place since coming to the U.S.;
- to introduce some of the commonly accepted assumptions concerning the process of transition from one culture to another and the implications those assumptions hold for re-entering one's home culture;
- to raise to awareness some of the specific issues which commonly confront students in the re-entry/transition process;
- to provide an opportunity for participants to identify some of the issues which they themselves may confront upon returning home;
- to allow participants to evaluate their experience in the Workshop and give facilitators the benefit of their reactions and feedback.

As the outline below indicates, guided activities, small and large group discussion, and a mini-lecture were designed to pursue these objectives. Inherent in this design was the assumption that the composition of the participant group would reflect several different cultural backgrounds, countries of origin, and types of experience in the United States and that this diversity could be incorporated and utilized as an important aspect of the learning experience. The outline is organized by major areas of experience explored in the workshop and includes the particular activity utilized, procedures followed, and the objective addressed.

WORKSHOP OUTLINE

1. WELCOME

11. INTRODUCTORY EXERCISE

Objective: To aid participants in getting to know one another; to begin the process of reflecting on their experience in the U.S.

Procedure: Participants are asked to find a partner whom they do not know.

Participants are asked to interview their partner for the purpose of introducing that person to the rest of the group.

Participants are asked to derive the following information about their partner from the interview:

1. Name
2. Home Country
3. School or Business
4. One aspect of the U.S. they would take with them
5. One aspect of the U.S. they would leave behind
6. One aspect of themselves they would share with the group

III. PAST & PRESENT EXPERIENCE

Objective: To reflect upon and identify changes that have taken place since coming to the U.S. and to explore the relationship between the nature of their experience and change.

Brainstorming Exercise

Procedure: Following an explanation of the rules for "brainstorming" and while remaining in a large group, participants are asked to identify factors that have influenced their experience. (Any factor that has had a profound or significant effect on who we are and our experience).

The factors expressed are written on a large piece of paper.

Small Group Exercise

Procedure: Participants are asked to form three small groups.

Facilitators ask each participant to choose five factors that are having the most profound influence on their experience at present and which they are willing to share with the group.

Participants are asked to share their list and why they chose those factors.

Questions to consider:

Is this list different from one they might have compiled before coming to the U.S.?
In what ways would that list be different?

Break

IV. INTRODUCING THE CONCEPT OF RE-ENTRY/TRANSITION

Objective: To introduce some of the commonly accepted assumptions concerning the process of transition from one culture to another and the implications those assumptions hold for re-entering one's home culture.

Mini-Lecture

Procedure: While gathered in a large group, a facilitator gives a brief talk addressing the objective described above.

V. RE-ENTRY ISSUES

Objective: To raise to awareness some of the specific issues which commonly confront students in the re-entry/transition process; and to provide an opportunity for participants to identify some of the issues which they themselves may confront upon returning home.

Paragraph Exercise

Procedure: Participants are asked to form two groups. Facilitators explain the format and purpose of the exercise.

Starting with the first paragraph, participants are asked to read the paragraph and decide, silently, what they feel are the major issues expressed (See Appendix I).

One participant is asked to paraphrase the contents of the paragraph.

Participants are then asked as a group what they feel are the major issues expressed, with discussion and clarifying questions encouraged by the staff.

Each paragraph is read and discussed in the same way.

When discussion focused on the paragraphs is exhausted, participants can be asked what issues they might add to those already expressed which they might expect because of their particular situation.

Staff can bring up issues not covered by participants but identified from other sources, such as the Inventory of Re-Entry Problems by Nobleza Asuncion-Lande (See Appendix II).

VI. SUMMARY & EVALUATION

Objective: To summarize, briefly, what has taken place in the Workshop and the objectives the staff hoped might have been achieved; and to allow participants to evaluate their experience in the Workshop and give the staff the benefit of their reactions and feedback.

Summary

Procedure: A facilitator will briefly summarize the major activities of the Workshop and their objectives to the large group.

Evaluation

Procedure: A short written evaluation is handed out and the participants are asked to complete it before leaving.

Within the particular circumstances of the Wellesley Conference, the implementation of this workshop provided a number of insights concerning its assumptions and design.

One implication of the workshop's design, for example, which became apparent from the very beginning, was the need to allow for enough time to realize the benefits of discussion and shared experiences by participants. Even in the introductory exercise, the opportunity for participants to ask clarifying questions of each other was a valuable aspect, despite the extra time required. It was also fruitful in helping to establish a supportive and comfortable atmosphere for the remainder of the workshop.

As outlined above, the workshop was originally designed for a three-hour period. This proved to be extremely restrictive and a period approximately twice as long is suggested. Although the complexity of issues involved was taken into consideration in planning the workshop, the response and sense of urgency expressed by those attending was not.

Another aspect of the workshop which, in this case, proved to be particularly effective, was the process of beginning the examination of past and present experience with a brainstorming exercise. Participants were asked to identify factors that had a significant or profound influence on their life experience. Factors generated by this activity reflected both past and present influences and represented the diverse nature of interactions and relationships experienced by students in the group. Some of the items mentioned included:

other cultures
community
time
language
dress
manners
inflation
politics
integration
health
exercise
transportation
books
family
friends
education
urban vs. rural
travel
racial groups
roommates
pets
cultural activities
entertainment
holidays
music
drugs
ethnic groups

immigration
personal crisis
support groups
professors
tv
poverty
housing
female identity
types of school
food
jobs
finances
seasons
foreign student advisers
host family
men
leaders
sex
counselors
church

Following this activity, each participant was asked to choose five factors having the most profound influence on their experience at present and which they were willing to share with the group. Participants were then asked to share their lists and explain why they chose those factors. Again, clarifying questions following each person's presentation were encouraged.

According to evaluative comments following the workshop, this period of sharing was especially meaningful for participants. The intensity of discussion which resulted from this activity appeared to draw upon several sources. Frames of reference included the reality of present experience and the nature and degree to which this differed from or incorporated aspects of life at home. In addition, it was apparent that factors influencing present experience affected the options and opportunities available for the future and for returning home.

Of those factors expressed, some represented commonalities shared by most members of the group, while others indicated significant differences. Family and personal relationships were influences most often shared. In some instances, the roles and responsibilities of being a female member of a family accompanied students to the U.S. as a basic and influential aspect of their experience. For some, the implications of returning to these relationships from their stay in the U.S. represented the most important concern for the future. For others, the network of family relationships also represented a dependable and assuring source of support. Relationships with men and the expectations of male and female roles were mentioned by many participants as a significant area of change in their experience.

Although some parts of the workshop were not implemented due to lack of time, reactions from participants indicated that the opportunities which were provided for reflection and discussion met a rather intense need to share insights and observations generated by the entire conference and, in particular, to talk about the process of returning home with other women students. Despite the catalytic effect of the conference on this workshop, providing such an opportunity on campus would appear to be a fruitful area for future programming for international women students.

Steve Sjoberg is Director of the International Student Program at the World Affairs Council of Boston.

APPENDIX I

Paragraphs Utilized in Part V of the Workshop Outline:*

A. "One of the most difficult things to adjust to was living at home with my family. Being single and working in the same city as my home, it is generally expected that the student stay with his family. The warmth and security at home was one of the things I missed most while abroad. It was lacking for the 2-3 years I was away and the forced independence in a dorm or apartment, not having to tell my whereabouts all the time, washing and cooking, traveling alone. Things such as these, which were considered of positive survival value (independence), are not acceptable in one's home."

B. "My job with the government is difficult; I can plan to do a lot of things, see a lot of things that could be done more efficiently, but it doesn't seeem like I accomplish much-it's terribly frustrating to see no visible results. It is easy to give up. Although I was back at my old job, the same desk, it seemed that desk and job and co-employees were slower and not as serious as before, I saw no results of my work and got little acknowledgement either."

C. "An Asian student entering the United States is overwhelmed by a sudden exposure to new constellations of experience fascinating as well as repugnant, elevating as well as humiliating, harmonizing as well as disintegrating. He not only comes across an outside world of contradictions, he imperceptibly internalizes such conflicts and dichotomies. Thus the foreign student coming to an alien culture returns to his native land as an alien being, though with lots of technical know-how."

D. "The initial excitement of my parents soon petered out. My friends and relatives did not seem to be too clear on where I had been, why I had gone, what I had done, or why it was important to me. Neither did they appear to be much interested in the rest of the world. In turn, I couldn't get excited about things that seemed to stir them."

* Marsh, Harriet L. Re-Entry/Transition Seminars: Report on the Wingspread Colloquium. National Association for Foreign Student Affairs, 1975.

APPENDIX II

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Inventory of Re-Entry Problems:

A. Cultural Adjustment

1. Identity problem
2. Insecurity
3. Adjustment to changes in life style
4. Adjustment to a pervasive quality of envy and distrust in interpersonal relations
5. Adjustment to the locale of kin and friends
6. Adjustment to a daily work routine
7. Family or community pressure to conform

B. Social Adjustment

1. Adjustments from individualism of U.S. life to familism (conformity and submission to the demands of family) in home country
2. Colonial mentality
3. Feelings of superiority due to international experience and travel
4. Lack of amenities which were a part of U.S. existence
5. Uncertainties in interpersonal relations
6. Social alienation as a result of foreign sojourn
7. Dissatisfaction with ritualized patterns of social interaction
8. Frustration as a result of conflicting attitudes

C. Linguistic Barriers

1. Adoption of verbal/non-verbal codes which are not familiar to countrymen
2. Adoption of certain speech mannerisms which may be misinterpreted by countrymen
3. Absence of colleagues who speak the same code as returnee
4. Unfamiliarity with new forms of communication or styles of expression

D. National and Political Problems

1. Changes in political conditions
2. Shifts in national priorities/policies
3. Shift in political views
4. Political climate not conducive to professional activity
5. Dissatisfaction with political situation

6. Observed lack of national goals
7. Politicization of office or colleagues
8. Changes in bureaucratic leadership

E. Educational Problems

1. Inability to reconcile aspects of U.S. education to education in home country
2. Relevance of education to home situation
3. Fulfillment of objectives in coming to U.S.
4. Aspects of U.S. education which are least helpful to returnee
5. Lack of facilities and resources for research
6. Wrong expectations
7. Failure to improve skills
8. Absence of professional education programs to keep up with new developments or knowledge

F. Professional Problems

1. Inability to work in the chosen specialty
2. Placement in inappropriate field
3. Facing a glutted job market
4. Scientific terminology in U.S. studies which are not subject to adequate translation into the native language
5. Inability to communicate what was learned
6. Resistance to change by co-workers
7. Feeling of superiority due to U.S. training
8. Non-recognition of U.S. degree
9. Jealousy of colleagues
10. Low compensation
11. High expectations
12. Isolation from academic and scientific developments in U.S. or in own field
13. Perceived lack of enthusiasm and/or commitment among co-workers
14. Concern with quick material success

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* Nobliza C. Asuncion-Lande, A Program Guide for a Re-entry/Transition Seminar-Workshop. National Association for Foreign Student Affairs, 1975.

NEEDS OF INTERNATIONAL WOMEN STUDENTS: REPORT ON FINDINGS OF THE NAFSA/AID NATIONAL SURVEY *

by Motoko Lee

The National Association for Foreign Student Affairs (NAFSA) national survey of foreign students from developing countries took place during fall, 1979, at 30 universities where foreign students numbered 300 or more. Nearly 1900 male and female students participated, representing 102 developing nations.

Demographic Characteristics

According to our data, female students were, on the average, both younger and had a shorter stay in the United States than male students. No significant difference between sexes was found in terms of the number of countries they had visited. Female students were estimated to be slightly less than 1/4 of the survey population. This estimate is very close to the estimate of female international students in the United States in the 1978 OPEN DOORS survey.

Selected Composites, Importance and Satisfaction of Students' Needs

Several composites were selected for this paper. Each composite is a summed total of a number of survey questions of students' needs as listed on Table 1. (See appendices). For each need students were asked:

1. How important is this need to you? (i.e. importance of need)
2. How much is this need satisfied in your case? (i.e. satisfaction of need)

Students were also asked to anticipate whether certain needs would be satisfied after return to their home country (for example, finding a job appropriate to one's training). Each item was rated by students on a seven-point scale. Composites involving human relations and those where responses might differ according to the sex of the student were selected for analysis.

* The original paper given at the Conference was abridged for this report.

When eight selected composite scores were analyzed according to students' geographical origin and financial sponsorship, significant difference by sex was found in the following composites: 1) importance of post-return anticipated needs, and 2) importance of certain factors which are barriers to establishing good relationships with United States nationals. Other composites did not differ by sex. Composite scores differed more according to the geographical origins of students than according to their financial sponsorship.

Students came from one of four geographical regions: 1) Africa, 2) South and East Asia, 3) Southwest Asia (predominantly Iranians), and 4) Latin America. We did not include Europe in the statistical comparison of the regions, since Europe was represented by only a small number of students from Portugal and Turkey. Financial sponsorship categories included: 1) AID, 2) home government, 3) other institutions providing support (predominantly graduate assistantships) and 4) self or private sponsorship. The three composites where sex difference was significant are discussed below:

1. Importance of Anticipated Post-Return Needs for Material Rewards (Table 1, C41)

This composite included questions on post-return needs such as finding a job appropriate to one's training, receiving an adequate salary and finding appropriate housing.

Significant difference was found between the sexes in this composite. Female students from all four regions consistently placed higher importance than male students on these issues. Difference due to students' financial sponsorship was not significant in this composite.

Regional difference was significant among female students. Southwest Asian students placed the highest importance on this composite, followed by Latin American students, African students, and South and East Asian students. Among male students, Africans placed highest importance on this composite, followed by Southwest Asians, Latin Americans and South and East Asian.

With regard to anticipated satisfaction of material rewards after students returned home (Table 1, C42), sex difference was not significant.

2. Importance of Anticipated Professional Opportunities and Facilities (Table 1, C43)

This composite included questions on post-return needs such as having funds for research and having access to technological facilities and resources in which to use United States training.

Among students from Southwest Asia and Latin America, women scored higher than men in this composite. Among students from Africa and East Asia, females scored only slightly lower than males. Financial sponsorship categories also showed significant differences. Females again placed more importance on this composite than males, except among those who were supported by their home governments. The largest number of students (56%) with jobs awaiting them at home were those that were sponsored by their home government.

As to satisfaction with anticipated professional opportunities and facilities (Table 1, C44), no significant sex differences appeared.

3. Barriers to Establishing Good Relationships with United States Nationals (Table 1, C52)

This composite included questions on factors such as religious, racial and cultural background, which could be perceived as barriers to establishing good relationships with United States nationals.

Except for those sponsored by AID, women perceived the barriers as less significant than men, regardless of geographical region or financial sponsorship. Both male and female Latin American students perceived the barriers as less significant than students from other regions of the world.

With regard to financial sponsorship, the following difference was noted: among males, self-sponsored students perceived these barriers to be most serious, while home government sponsored students perceived them to be least serious. Among female students, financial sponsorship did not make a significant difference even though female students with assistantships perceived these barriers to be least serious.

All composites listed in Table 1 were also analyzed by marital status. Marital status along with sex made a significant difference only in the composite of perceived barriers to establishing good relationships with United States nationals. More barriers were perceived by single males and by married females whose spouse was in the home country. For both sexes, fewer barriers were perceived by those who were married and accompanied by spouse. These findings may be explained by the United States cultural emphasis on married couples being together, as well as a stigma against married females being away from the spouse, which may be stronger than that against married males who are not accompanied by the spouse. However, the above findings cannot be generalized since the number of women in the study who had left their spouse at home was very small.

Selected Individual Needs, Importance and Satisfaction (Table 2)

Selected individual items are presented in Table 2. Where there was a significant difference between the sexes, for some reason, males were more satisfied than females with regard to needs where human interaction is involved, while females placed higher importance on these needs than males.

Self-rating of Academic Performance, Etc.

We also examined sex difference in self-rating academic performance, intelligence, physical appearance, along with students' perception of others' ratings on the same matters. The results are presented in Table 3.

Conclusions

1. Females tend to be less satisfied than males in needs where human interactions are crucial factors. Why that is the case needs to be investigated.

2. Women tend to be more concerned than men about professional facilities, opportunities and material rewards upon return to their countries.

3. Students' satisfaction of interpersonal needs differed according to geographical origin. Both male and female Latin American students were most satisfied in this area. Southwest Asian students, predominantly Iranians, were least satisfied with their relationships with both faculty members and United States students. The tendency toward isolation of foreign students was also noted.

Recommendations

1. Post-return needs: United States educational institutions may be able to assist students by coordinating with officials in the students' home countries. NAFSA is perhaps in a

position to take the initiative in this area.

2. *Barriers to Establishing Good Relationships with United States and Interpersonal Needs:* To overcome these problems, strategies should be organized and institutionalized. Personal approaches alone will not be effective. Several things can be done: for example, (1) establishing peer advising programs to reduce prejudice and to facilitate interaction among United States and foreign nationals; (2) educating amd rewarding faculty in advising of foreign students; (3) emphasizing proper understanding of crucial aspects of cultures including United States attitudes regarding interpersonal relationships rather than "show and tell" presentations by foreign students (foreign food, crafts, dances and "strange" customs). The regional differences in satisfaction of students' needs should not be overlooked.

3. *Intercultural Awareness:* There is a need to develop fundamental understanding of the problems of technological development (and in some cases technological stagnation) in developing nations. In addition, there is a need to learn more from both female and male students about their problems upon returning to their home countries.

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TABLE 1: SELECTED NEED COMPOSITES AND THE SIGNIFICANT DIFFERENCES[1]

Composites		Items in the Composites	Sex & Regions of the World	Sex and Sponsorships
C10:	Satisfaction of needs regarding academic relationships	Having your academic advisor available when needed Having faculty members spend enough time with you Having faculty members with international experience to guide you Opportunities to do some team-work with American students	Sex (NS) Region**	Sex (NS) Sponsors**
C28:	Satisfaction of needs for activities with U.S. nationals	Having recreational activities with U.S. nationals Visiting U.S. families Sharing housing with U.S. nationals U.S. friends U.S. friends with whom you can discuss personal problems Social activities with U.S. nationals	Sex (NS) Region**	Sex (NS) SPONSOR (NS)
C36:	Satisfaction of needs regarding relationships with faculty and staff	A good relationship with your advisor Good relationships with the degree program committee members Good relationships with course instructors A good relationship with your foreign student advisor Friendly treatment by other university staff members	Sex (NS) Region**	Sex (NS) Sponsor**
C41:	Importance of anticipated post-return needs for material rewards	Finding a job appropriate to your training Adequate salary or wages Finding appropriate housing	Sex** Region**	Sex** Sponsor (NS)
C42:		(Satisfaction of the above)	Sex (NS) Region**	Sex (NS) Sponsor**
C43:	Importance of anticipated post-return needs for professional opportunities and facilities	Having funds for research Having facilities to use U.S. training in future jobs Having resources to use U.S. training in future jobs Receiving the latest professional materials in the field Visiting outside your country at intervals to keep in contact with scholars in your field Having scholars visit your country for professional consultations Publishing in professional journals abroad Publishing in professional journals in your country	Sex** Region**	Sex** Sponsor**
C44:		(Satisfaction of the above)	Sex (NS) Region**	Sex (NS) Sponsor**
C52:	Barriers[2]	How much each factor is preventing you from establishing good relationships with U.S. Nationals: Your religious background Your racial background Your cultural background Your political view Your being a foreigner Your attitude toward others Their attitude toward you	Sex** Region**	Sex** Sponsor**

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1. Analysis of Variance of each composite by sex and region of the world, and that by sex and sponsorships were conducted. The results are reported on this table as NS, being the difference was not significant at .05 level, * significant at or beyond .05 level, and ** at or beyond .01 level.

2. When marital status was introduced along with sex, only this composite showed significant difference by marital status as well.

Table 2: Need Items of Significant Sex Differences[1]

Item	Sex & Sponsor	Sex & Region
Satisfaction with need for sharing responsibility in planning degree program with academic advisers	F < M Sponsor**[3]	F < M Region**
Satisfaction with the need for having an experience as a teaching assistant	F < M Sponsor**	F < M Region**
Satisfaction with the need for having an experience as a research assistant	F < M Sponsor**	F < M Region**
Importance of the need for training to introduce change in one's country	F > M Sponsor**	F > M Region**
Importance of the need for having opportunities to discuss course work with U.S. students	F > M Sponsor**	F > M Region**
Satisfaction with the above	Sex (NS) Sponsor**	F < M Region**
Importance of the need for opportunities to discuss course work with faculty members	F > M Sponsor (NS)	F > M Region (NS)
Satisfaction with the above	F < M Sponsor**	F < M Region**
Satisfaction of the need for being treated as fairly as U.S. students by faculty members	Sex (NS) Sponsor**	F < M Region**
Satisfaction with the need for getting work permits for off-campus jobs	F < M Sponsor (NS)	F < M Region (NS)
Importance[2] of the need for being able to behave according to one's values and beliefs[2]	F > M Sponsor**	F > M Region**
Importance[2] for the need of social activities which will give you an opportunity to meet persons of the opposite sex	F < M Sponsor**	F < M Region**

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[1] Each item was rated on a seven-point scale, "1" being very unimportant or very unsatisfied and "7" being very important or very satisfied. F < M means the female average being lower than males', the opposite for F > M. The difference was significant at or beyond .05 level of probability.

[2] Satisfaction scores did not differ significantly in terms of sex difference.

[3] ** refers to significant at .01 level of probability.

Table 3: Rating of Oneself and Country of Origin by Sex[1]

	FEMALE[1]		MALE		
	Mean	**Standard Dev.**	**Mean**	**Standard Dev.**	**Significance of Difference in Rating**[2]
Your academic performance:					
How do you rate....?	3.79	.80	3.88	.76	P < .05
How do you think your friends in your country would rate....?	3.97	.85	4.02	.79	N.S.
How do you think U.S. students would rate....?	3.71	.83	3.79	.85	N.S.
Your intelligence:					
How do you rate....?	3.76	.70	3.90	.70	P < .01
How do you think your friends in your country would rate....?	4.02	.71	4.08	.70	N.S.
How do you think U.S. students would rate....?	3.68	.84	3.80	.84	P < .01
Your physical appearance:					
How do you rate....?	3.47	.73	3.61	.80	P < .01
How do you think your friends in your country would rate....?	3.63	.79	3.67	.81	N.S.
How do you think U.S. students would rate....?	3.33	.88	3.38	.90	N.S.
Prestige (status) of your country in the world:					
How do you rate....?	3.16	.98	3.31	.99	P < .01
How do you think your friends in your country would rate....?	3.43	.99	3.54	.97	P < .05
How do you think U.S. students would rate....?	2.57	1.09	2.61	1.09	N.S.

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[1] Each question was responded to by selecting one of the five points: 1 = among the lowest, 2 = fairly low, 3 = average, 4 = fairly high, 5 = among the highest.

[2] N.S. stands for the two means being not significantly different at .05 level.

Table 3

TASK FORCE ON WOMEN INTERNATIONAL TRAINING PROGRAM FOR REGIONAL COORDINATORS AND STUDENTS

by Ann Helm

The National Association for Foreign Student Affairs (NAFSA) Task Force on Women International includes professionals in the field of international education from across the country, who are particularly concerned with identifying the needs of female international students in the U.S. and developing strategies to facilitate the educational experience of these women while they are in the United States. The Task Force is also concerned with upgrading the professional competence and knowledge of professionals in the field to deal with the needs of international women. The Task Force includes a group of regional coordinators who represent the twelve geographical regions of NAFSA and who are responsible for developing networks of professionals and students within each of those regions.

In conjunction with the Wellesley Conference on International Women Students, the Task Force conducted the first training session for regional coordinators and a selected group of female international students from each of the twelve geographic regions of NAFSA. Participation in the Conference and training session for this group of professionals and students was made possible through a grant from NAFSA's Cooperative Projects Program, NAFSA/AID Projects and the Field Service Program. This investment represented a significant gesture on the part of this professional association to extend the benefits of the knowledge provided by the Conference to a broader audience for the purpose of addressing the needs of international women students in the 1980's.

The training session began with a meeting of the participants prior to the Conference to introduce and identify members of the group, to review the history of the Task Force and objectives of the training session and to discuss the Conference program. For the duration of the Conference, the participants became part of the larger audience and made selections of the workshops in accordance with their individual interests and needs. Following the Conference, the one-and-a-half day intensive training session was conducted by the Task Force with the specific focus being the application of the knowledge gained from the Conference to the tasks of the regional coordinators and the development of skills and strategies to perform their role. The agenda included sessions dealing with program models and techniques of programming on campus and in the regions of NAFSA, as well as cross-cultural exercies, sessions on developing networks, workshop and program planning, grant and proposal writing. In addition, there were presentations on management techniques, designs for regional conference programs and the development of regional plans of action. The training session concluded with an intensive discussion of the role of the Task Force on Women International within the National Association for Foreign Students Affairs. In addition to the training session, the Task Force distributed a training and resource packet to each of the participants. The resource packet included materials on audio-visuals, bibliographies, NAFSA funding resources, needs assessment of international female students, programming, proposal writing, workshop planning, and some additional materials about the Conference and the Task Force itself. Materials developed specifically for this resource packet are listed below:

"Met and Unmet Needs of Female Foreign Students Studying in American Universities and Colleges" - Motoko Lee, Iowa State University

"Programming on International Women's Issues" - Task Force on Women International

"Programming Ideas for Women International in Your College Community" - Task Force on Women International

"Women International Model Programs" - Task Force on Women International

"Proposal Writing" - Task Force on Women International

"Why Have a Workshop?" - Task Force on Women International

The entire resource packet is available on request from the National Association for Foreign Student Affairs, 1860 19th St., N.W., Washington, DC 20009.

All participants in this training session are committed to increasing knowledge and awareness of international women students and developing the competency of U.S. educators and community people in meeting the needs of these women. Within this group are included female foreign students studying in various disciplines and coming from various countries, professionals working in every aspect of international education (educators, foreign student advisers, study-abroad advisers, community relations specialists, teachers of English as a Second Language, and administrators). These people should be considered as resources for individuals desiring to develop programs and may be called upon for assistance and support as appropriate. A listing of these resource people follows.

Ann Helm is Director of the Office of International Services at the University of the Pacific.

TASK FORCE ON WOMEN INTERNATIONAL
TRAINED RESOURCE PEOPLE

Region 1: Alaska, Oregon, Washington, North Idaho

Kay Hubbard, Regional Coordinator
School of Art
University of Washington

Carola Ghows
University of Washington

Region 2: Arizona, Colorado, Montana, S. Idaho New Mexico, Utah, Wyoming

Lee Thompson, Regional Coordinator
Boulder Friends of International Students
University of Colorado

Margareta Seb-Ollsson
University of Colorado

Ann Marie Hennyng
University of Colorado

Region 3: Arkansas, Louisiana, Oklahoma Texas

Jenny Lin, Regional Coordinator
Campus Activities
University of Houston

Philomina Gwanfogbe
Tulane University

Region 4: Iowa, North Dakota, Minnesota Missouri, South Dakota

Sally Baldus, Regional Coordinator
OIES
University of Iowa

Sondra Decker Fruzzetti
Macalester College

Luz Maria Hernandez
College of St. Catherine

Nyorovai Whande
University of Iowa

Region 5: Illinois, Michigan, Wisconsin

Sandra Bamgall, Regional Coordinator
International Student Office
Northern Illinois University

Prosperina (Chit) Tapales
Northern Illinois University

Region 6: Indiana, Kentucky, Ohio

Anne I. Merkel, Regional Coordinator
Dayton-Miami Valley Consortium

Angeline Chelveline
Indiana University

Patricia Biddinger
Indiana University

Region 7: Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, Tennessee

Masuma Downie, Regional Coordinator
International Student Services
University of Florida

Catherine Kuwite
University of Florida

Region 8: Delaware, District of Columbia, Maryland, Virginia

Carol Pulh, Regional Coordinator
Delaware Tech

Dionisia Mallya
Virginia Polytechnic Institute

Beth Morgan
Task Force on Women International
National Association for Foreign Student Affairs

Mary Peterson
Cooperative Projects Program
National Association for Foreign Student Affairs

Region 9: Pennsylvania, West Virginia

Beverly Andrews, Regional Coordinator
International Hospitality Program of Philidelphia

Region 10: New York, New Jersey, Puerto Rico

Judith Factor, Regional Coordinator
Metro-International - New York

Pat Burak
Syracuse University

Mozoli G. Mhlapo
Rutgers University

Mary Nilles, TFWI Committee
Department of Writing & Speech
New York City Technical Institute

Colleen Zarich, TFWI Committee
Council on International Educational Exchange - New York

Terri Rosenblatt, TFWI Committee
International House - New York

Region 11: Connecticut, Maine, Massachusetts, New Hampshire, Vermont, Rhode Island

Sylvia Hiestand, Regional Coordinator
Slater International Center
Wellesley College

Yolande Brown
M.I.T.

Eugene R. Chamberlain, TFWI Committee
M.I.T.

Leslie Rowe, TFWI Committee
International Office
Tufts University

Cynthia Sondej
Cooperative Education Department
Northeastern University

Sally Heym
International Office
Northeastern University

Region 12: California, Hawaii, Nevada

Connie Horack, Regional Coordinator
Division of International Programs
University of Southern California

Latu Eveline Fusimalohi
Stanford University

Ann Heln, TFWI Chairperson
Office of International Services
University of the Pacific

Joelle Juillard
Program for the Study of Women and Men
University of Southern California

Bill Gay, TFWI Committee
Division of International Programs
University of Southern California

Appendix

FILMS SHOWN DURING THE CONFERENCE:

Are You Listening Key women of the International Women's Year Conference, Mexico City 1975.

Martha Steward Company, Inc.
Post Office Box 127
Hillsdale, New York 12529

Fear Woman This film examines the social structure of Ghana, where women have economic power rivaling that of men, and are rapidly achieving equivalent political and social power. Included are interviews with three prominent women: a business woman, a judge, and a chief, offering provocative comments on the role of women in Ghana. (1971, 29 minutes).

B. U. Film Library
Boston University
765 Commonwealth Avenue, 14th floor
Boston, Mass. 02215

Mahanagar A perceptive and sympathetic look at the problems of the young Indian couple with insufficient income in a society which frowns on a working wife. (1964, Satyajit Ray, 122 minutes).

Audio Brandon Films
34 MacQuesten Parkway S.
Mount Vernon, New York 10550

Ramparts of Clay The drama of a young Algerian woman unable to accept the subservient role that her people's ancient traditions demand of her. (1970, Bertucelli, 85 minutes).

Cinema 5
1500 Broadway
New York, New York 10036

The Double Day This is an informative and thought provoking documentary on working women in Latin America and their efforts to achieve equality in the home and the workplace. (1975, 53 minutes).

Unifilm
419 Park Avenue South
New York, New York 10016

Two Families: African and American This film shows two family structures and explores what may account for their differences. In the African family roles are clearly defined according to age and sex. The family is self-sustaining and neither seeks nor needs outside social or financial help. In the American family, individuals appear more important than the whole. In the African family, it is the whole structure (including village) that is valued more than its parts. (1974, 22 minutes).

B. U. Film Library
Boston University
765 Commonwealth Avenue, 14th floor
Boston, Mass. 02215